REYNOLDS HISTORICAL
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY
3 1833 01736 5104

GENEALOGY
929.102
M56MMD
1887,
JAN-MAY

9

THE

# METHODIST REVIEW.

(BIMONTHLY.)

VOLUME LXIX.—FIFTH SERIES, VOLUME III.

DANIEL CURRY, LL.D., Editor.

*NEW YORK: PHILLIPS & HUNT.*
*CINCINNATI: CRANSTON & STOWE.*
1887.

X 706220

Joseph Longking

# CONTENTS OF THE VOLUME.

## JANUARY NUMBER.

PAGE

THE FUTURE OF CHRIST'S KINGDOM ..... 9
EDITOR.

KEBLE AND "THE CHRISTIAN YEAR" ..... 26
Rev. E. S. KEYSER, Ph.D., Middleburg, N. Y.

THE LOGIC OF INTROSPECTION ..... 35
Rev. HENRY GRAHAM, D.D., Troy, N. Y.

CORRESPONDENCE OF DR. COKE AND EZEKIEL COOPER ..... 59
Rev. G. A. PHOEBUS, Brooklyn, N. Y.

THE TEACHING OF THE FOURTH GOSPEL ..... 72
*The Interpreter.*

CHRISTIANITY AND OUR NATIONAL INSTITUTIONS ..... 89
FRANK C. HADDOCK.

REV. JOSEPH LONGKING, D.D. ..... 99
EDITOR.

EDITORIAL MISCELLANY:

CURRENT TOPICS ..... 108

The Protestant Episcopal Church and Christian Unity, 108; Why Should we Seek to Christianize the Heathen, 114.

FOREIGN, RELIGIOUS AND LITERARY ..... 122

MISSIONARY INTELLIGENCE ..... 130

THE MAGAZINES AND REVIEWS ..... 137

BOOK NOTICES ..... 146

Bruce's The Miraculous Element in the Gospels, 146; Hodge's Commentary on the Epistle to the Romans, 148; McIlvaine's The Wisdom of the Apocalypse, 149; Schaff's A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, 150; Stanton's The Jewish and the Christian Messiah, 150; Thayer's A Greek-English Lexicon of the New Testament, 151; Killen's The Ignatian Epistles Entirely Spurious, 152; Briggs's Messianic Prophecy, 153; Westcott's Christus Consummator, 153; Pierson's Many Infallible Proofs, 154; DuBose's The Dragon, Image, and Demon, 154; Parker's The People's Bible, 154; Moore's Matter, Life, Mind, 155; Baird's The Huguenots and Henry of Navarre, 155; Stephens's A History of the French Revolution, 156; Thomson's The Land and the Book, 157; McCarty's Two Thousand Miles through the Heart of Mexico, 157; Knox's The Boy Travelers in the Russian Empire, 158; Lansing's An Arabic Manual, 158; Griffin's Mexico of To-day, 159; Badley's Indian Missionary Directory and Memorial Volume, 159; Goldsmith's She Stoops to Conquer, 159; Sangster's Home Fairies and Heart Flowers, 159; MISCELLANEOUS, 161.

## MARCH NUMBER.

PAGE

MALAYSIA ..... 169
Rev. J. M. THOBURN, India.

WESLEY'S VARIATIONS IN BELIEF, AND THE INFLUENCE OF THE SAME ON METHODISM ..... 192
Rev. A. S. GRAVES.

THE CRADLE OF THE ARYANS ..... 211
Prof. O. B. SUPER, Carlisle, Pa.

MAKING THE APPOINTMENTS ..... 225
Rev. JAMES PORTER, D.D., Brooklyn, N. Y.

THAYER'S GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT. 246
Prof. CHARLES F. BRADLEY, Garrett Biblical Institute, Evanston, Ill.

SOME CAUSES OF THE WANT OF SUCCESS OF THE PULPIT ..... 269
EDITOR.

EDITORIAL MISCELLANY:

CURRENT TOPICS ..... 284
Evangelists and Revivals, 284; City Evangelization, 289.

FOREIGN, RELIGIOUS AND LITERARY ..... 296

MISSIONARY INTELLIGENCE ..... 303

THE MAGAZINES AND REVIEWS ..... 311

BOOK NOTICES ..... 323
Clark's Foreign Theological Library, Vols. XXVII, XXVIII, 323, 324; Bigg's The Christian Platonists of Alexandria, 325; Warren's The Book of Revelation, 325; Kirkus's Religion, 326; Dawson's Westchester County, New York, during the American Revolution, 326; De Puy's The People's Atlas of the World, and Geographical and Statistical Hand-Book, 323.

## MAY NUMBER.

PAGE

JOHN PRICE-DURBIN, D.D., LL.D..... 329
Rev. J. A. ROCHE, M.D., D.D., Brooklyn, N. Y.

THE SERMON ON THE MOUNT OF OLIVES..... 355
Rev. MILTON S. TERRY, S.T.D., Garrett Biblical Institute, Evanston, Ill.

CHARLES LAMB'S ESSAYS..... 382
Rev. DANIEL WISE, D.D., Englewood, N. J.

THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES. 397
Prof. J. W. RICHARD, D.D., Springfield, Ohio.

OLD TESTAMENT REVISION..... 421
Prof. HENRY M. HARMAN, D.D., LL.D., Dickinson College, Carlisle, Pa.

THE EXALTATION OF JESUS..... 439
Rev. JOHN HUTCHISON, D.D., in the *Monthly Interpreter*.

EDITORIAL MISCELLANY:

CURRENT TOPICS..... 447

The Higher Criticism in Sunday-Schools, 447.

FOREIGN, RELIGIOUS AND LITERARY..... 452

MISSIONARY INTELLIGENCE..... 459

THE MAGAZINES AND REVIEWS..... 466

BOOK NOTICES..... 475

Wallace's Ben-Hur, 475; Smyth's Old Faiths in New Light, 476; Hutchison's Lectures, Chiefly Expository, on St. Paul's Epistle to the Philippians, 477; Taylor's The Parables of Our Saviour Expounded and Illustrated, 477; Vos's The Mosaic Origin of the Pentateuchal Codes, 478; Gunsaulus's The Transfiguration of Christ, 478; Whedon's Essays, Reviews, and Discourses, 478; Whedon's Statements: Theological and Critical, 478; Reber's History of Mediæval Art, 480; Mommsen's The Provinces of the Roman Empire, from Cæsar to Diocletian, 481; Appleton's Cyclopædia of American Biography, 482; Buckley's The Midnight Sun, 482; Hamilton's History of the Irish Presbyterian Church, 483; Skottowe's A Short History of Parliament, 483; Symond's Sir Philip Sidney, 483; Tennyson's Locksley Hall, Sixty Years After, 484; MISCELLANEOUS, 485.

## JULY NUMBER.

PAGE

WHAT ENGLAND IS DOING IN INDIA ..... 489
Rev. ABEL STEVENS, LL.D.

HIGHER CRITICISM ..... 506
Rev. C. W. GALLAGHER, Fall River, Mass.

THE ORIGIN OF PRESIDING ELDERS ..... 526
Rev. J. ATKINSON, D.D., Newark, N. J.

THE ISLE OF MAN ..... 550
Rev. RICHARD WHEATLEY, Cornwall, N. Y.

GOD IN HUMAN CONSCIOUSNESS ..... 573
Rev. HENRY GRAHAM, D.D., Troy, N. Y.

EDITORIAL MISCELLANY:

CURRENT TOPICS ..... 597
Bishop William Taylor, 597; What of the Bible? 603; The Irish Land Question, 609.

FOREIGN, RELIGIOUS AND LITERARY ..... 611

MISSIONARY INTELLIGENCE ..... 620

THE MAGAZINES AND REVIEWS ..... 627

BOOK NOTICES ..... 634
Vincent's Word-Studies in the New Testament, 634; Gloag's Introduction to the Catholic Epistles, 635; Cheyne's Job and Solomon, 636; Lindsay's The Gospel According to St. Luke, 637; Park's His Star in the East, 638; Butler's The Bible-Work, 638; M'Cosh's Realistic Philosophy, 639; Bowne's Introduction to Psychological Theory, 639; Dewey's Psychology, 639; Abbott's Waste-Land Wanderings, 641; Abbott's Henry Ward Beecher, 642; Reade's Charles Reade, D.C.L., 642; MISCELLANEOUS, 643.

## SEPTEMBER NUMBER.

PAGE

WOMAN'S HOME MISSIONARY SOCIETY ..... 649
Mrs. R. S. RUST, Cincinnati, Ohio.

PROFESSOR BOWNE'S PSYCHOLOGY ..... 680
J. P. GORDY, Ph.D., Ohio University, Athens, Ohio.

POLITY OF THE METHODIST EPISCOPAL CHURCH ..... 705
Rev. E. S. MCCHESNEY, M.A., Allegan, Mich.

THOUGHTS ON THE ATONEMENT ..... 718
Rev. THOMAS STALKER, Owosso, Mich.

BISHOP McKENDREE ..... 731
GEORGE G. SMITH, Macon, Ga.

THE SIGNS OF THE TIMES ..... 736

GEOLOGY AND REVELATION ..... 748
Rev. GEORGE L. TAYLOR, L.H.D., Brooklyn, N. Y.

EDITORIAL MISCELLANY:

CURRENT TOPICS ..... 752
Facts and Tendencies in Europe, 752; What Does Henry George Mean? What is Said on Both Sides, 763; Medicine and Surgery as Related to Missions, 769; Dr. Edward McGlynn and the Excommunication, 775; Huxley's Latest "Science and Christian Theology," 778.

FOREIGN, RELIGIOUS AND LITERARY ..... 781

MISSIONARY INTELLIGENCE ..... 788

THE MAGAZINES AND REVIEWS ..... 797

BOOK NOTICES ..... 803
Colvin's Keats, 803; Ludlow's The Captain of the Janizaries, 805; Kellogg's Abraham, Joseph, and Moses in Egypt, 807; MISCELLANEOUS, 808.

DEATH OF DANIEL CURRY, D.D., LL.D. ..... 808

## NOVEMBER NUMBER.

PAGE

IN MEMORIAM—DANIEL CURRY..... 809
Rev. D. A. GOODSELL, D.D., New Haven, Conn.

MOMMSEN'S ROMAN PROVINCES..... 825
HENRY M. BAIRD, D.D., LL.D., Professor in University of City of New York.

THE MYSTERY OF REDEMPTION..... 851
Hon. Judge E. L. FANCHER, LL.D., New York City.

THE ALLEGED DECAY OF THE FAMILY..... 858
Rev. RICHARD WHEATLEY, D.D., Cornwall, N. Y.

HELEN HUNT JACKSON..... 883
Rev. Professor A. B. HYDE, Denver, Colorado.

BULGARIA..... 896
IVAN D. MISHOFF, Elizabeth, N. J.

EDITORIAL MISCELLANY:

Dr. Curry's Vacated Chair, 907; Bishop Harris, 908.

CURRENT TOPICS..... 908
The Suppression of Bribery, 908; Wesley's Alleged Relation to the Anglo-Catholic Movement, 914; An Unprecedented Fact in Modern Missionary History, 918.

FOREIGN, RELIGIOUS AND LITERARY..... 920

MISSIONARY INTELLIGENCE..... 929

THE MAGAZINES AND REVIEWS..... 938

BOOK NOTICES..... 945
Ebrard's Apologetics, 945; Warfield's Introduction to the Textual Criticism of the New Testament, 945; Burwash's Hand-book of the Epistle of St. Paul to the Romans, 946; McCosh's Psychology, 946; Munger's Appeal to Life, 946; Stall's Methods of Church Work, 947; Parker's People's Bible, 948; Haddock's Life of Rev. George C. Haddock, 948; Hurst's Short History of the Mediæval Church, 949; Hale's History of the United States, 950; Todd's Methodism of the Peninsula, 950; Phœbus's Beams of Light on Early Methodism in America, 950; Mrs. Richmond's Woman, First and Last, 951; Wilkinson's Classic German Course in English, 951; Dudley's Poetry and Philosophy of Goethe, 952; Browning's Blot in the 'Scutcheon, and other Dramas, 953; Rolfe's Minor Poems of John Milton, 953; Darby's Nineteenth Century Sense, 953.

# METHODIST REVIEW.

## JANUARY, 1887.

### ART. I.—THE FUTURE OF CHRIST'S KINGDOM.

AT one of our Lord's latest interviews with his disciples, after his resurrection and before his ascension, he assured them that he had been endowed with all authority (ἐξουσία, executive authorization) "in heaven and in earth." This gift of power —the Father's commission—related to our Lord's Messianic work, and it was here referred to in respect to the command that immediately followed its declaration. All that had been done was in some sense preparatory to the aggressive movement now to be inaugurated. The extent of the campaign then to be undertaken is indicated by the words "all nations"—the whole human race, and also its continuance—to the completion of the gospel age. And with this order to go forward, came the assurance that the divine Leader would himself accompany the expedition. It was to be a royal procession, going forward with conquering power to recover a revolted and alienated kingdom.

The movement for the reconquest of the world (τῆς γῆς, the world of mankind) was not then first undertaken; it had been decreed from the beginning, and something of its methods had been intimated as early as the day of the first act of disobedience, and the divine dispensation revealed in the Old Testament was itself a part of the one great work of redemption. But the proclamation of the coming of "the kingdom of heaven," by John the Baptist, and by Christ himself through his disciples, indicated the undertaking of a new and more aggressive manifestation of Christ's work in our world. That

work, as then announced, comprised especially the fuller revelation of the divine purposes, and the actual setting in order of the agencies for the accomplishment of the work intended—the marshaling of the invading host (the offering of the required sacrifice having been made), for all which Christ's exaltation at the right hand of the Father was a necessary provision.

When our Lord ascended up on high, he by no means retired from actively participating in the work of conquering the world to himself: rather, like a wise military commander when about to assail the enemy's ramparts, he assumed a position from which he might more effectively direct and sustain his advancing sacramental hosts. He sat down at the Father's right hand, not to rest, but in intensest activity; "from henceforth expecting" τὸ λοιπὸν ἐκδεχόμενος—awaiting the assured sequel, the complete subjection of his enemies. The agencies on the human side by which the work was to be effected were the preaching of the Gospel and the ministrations of Christian discipline; on the divine side, they were God's all-controlling providence and the efficient operations of the Holy Spirit, which were assured to continue *always*—ἕως τῆς συντελείας τοῦ αἰῶνος—to the end of the gospel dispensation.

The stages through which the processes of the Gospel must pass before the consummation of the æon are only very generally indicated in the prophecies of the New Testament. So much as is given has been taken up by those who have shaped the religious thinking of Christendom, and these things, supplemented by rabbinical and pagan fancies, have formed the mythico-Christian conceptions bequeathed to us from the dark ages of the Church. At the earliest times there seems to have prevailed among the disciples a persistent expectation that the ascended Christ would very soon come back again to the earth in his human body, to abide and to re-establish in perpetuity the throne of David. This was the form taken by the still-surviving expectation, so often expressed by our Lord's followers during his earthly life-time, that the Messiah would come to Israel to assert and maintain universal and endless dominion. That this was the expectation of the disciples during our Lord's ministry, in common with that of the whole Jewish people respecting the Messiah, is manifest; nor did Christ's death and resurrection and ascension remove that expectation. Just

before he was separated from them and received up into heaven, they—unmindful of his declaration to Pilate, that his kingdom was not of this world—were asking him, "Dost thou at this time restore the kingdom to Israel?" His answer seems to indicate that he would divert their thoughts from that subject as impertinent and misleading, and direct them to that which lay immediately before them—the coming of the Comforter, and their own work to be accomplished under his inspiration and leadership.

The angelic messengers who stood with the disciples as they gazed upward after their ascended Lord, reassured them that his departure was not to be final, but that he would come to them again. Just how this was understood by those who heard it may not be obvious beyond question; it is, however, quite certain that according to the prevalent merely human conception of the nature of Christ's kingdom, it soon came to be accepted as a promise that the ascended Christ would shortly return again to the earth. From this soon grew up the expectation of the Second Advent—a literal and sensible coming again in his proper bodily person—which it was also believed was likely, and almost sure, to occur within a very brief period. How largely this expectation was entertained by the apostles, is a question that has been variously answered. Judged by their words, it would seem to be clearly manifest that they fully accepted it; but to so suppose would imply their fallibility, though not necessarily in respect to any vital Christian doctrine. It is, however, quite certain that this expectation was rife in the Church at a very early date; and through the succeeding eighteen hundred years to the present time it has continued to prevail; and though perpetual disappointments have been the steady result, yet the fixed hope continues, and each successive generation—nearly every decade, indeed—has had its appointment for the coming day.

With the notion of the Second Advent has been very closely connected, in the popular eschatology, that of the Millennium, the expectation that the restored "Son of Man" will set up his kingdom, a political state, which is to continue a thousand years. The scriptural basis for such an expectation is the narrowest possible, consisting only of a single very brief expression in one of the least understood parts of the Apocalypse, in the inter-

pretation of which scarcely any two authorities are agreed. Among those who profess to believe in the Millennium as something to be realized under the gospel dispensation there are the widest possible differences of opinion in respect to its time, and also as to its nature and purposes. There is no agreement about the conditions antecedent to its inauguration, nor as to its date in the world's calendar, nor how long it shall continue, nor what shall come after it. Some would make its years simply those measured by the sun's circuit; others would make them "prophetical years," accounting a solar year as one day, and so stretching the Millennium to three hundred and sixty-five thousand solar years; and still others more cautiously prefer to understand the round period as only a general expression for an extended but undefined term of existence. The popular ideas respecting the whole subject of the Millennium is unusually indefinite and obscure, being little else than the notion of a good time to be realized in the course of events, usually referred to more than half in jest, and for the most part represented as being anticipated by a continuous process of moral and social betterments; and the season itself is usually spoken of as preeminently one of peace and good will among men. The nations shall cease from wars, the lion and lamb shall lie down together, and the elements shall have no power to hurt or destroy.

The forms in which the notions of the Second Advent and of the Millennium have been held at various times and by different parties, have been widely various and often entirely irreconcilable. Since the lapse of time has compelled the abandonment of the early expectation that Christ was about to come very soon, many of the most sober exegetes have discountenanced all attempts to determine the time of the Second Advent, holding that, agreeably to Acts i, 7, no revelation has been made of the date of that event—perhaps not to Christ himself, certainly not to any others. But this view has not been generally accepted by the great body of those who make most of the expectation of that event, and who are generally inclined to fix it in the not remote future. So, too, as to what shall be the character of the expected Millennium, and who shall have part in it, there seems to be no settled conviction, and especially whether it will be preceded by an increasing career of conquest by the Church, or on the contrary, that it

shall burst upon the world in its growing sinfulness, to destroy the workers of iniquity. The former notion seems to prevail among those who only follow the superficial thinking of the multitude; but with those who have most seriously emphasized their convictions, the latter view has chiefly prevailed. So St. Bernard of Cluny begins his celebrated hymn on "The Celestial Country" by recognizing the fact that

> "The world is very evil, the times are waxing late;
> Be sober, and keep vigil, the Judge is at the gate."

Modern Adventists appear to generally accept this pessimistic view, and to contemplate with a truculent satisfaction the temporary overflowing of ungodliness that is to be suddenly reversed and avenged at the nearly approaching "crack of doom."

Christian literature, both Catholic and Protestant, is at nearly every point deeply tinged with these adventist and millenarian conceptions, sometimes definitely stated and elaborately defended, but more commonly assumed without definite statement or rational proof. In specifically devotional literature, both prose and poetry, they are used as objects of faith and hope, and as incentives to watchfulness. In scriptural exegesis they serve as keys with which to unlock mysteries, and in some systems of theology they are as hewn stones prepared to the hands of the builders with which to construct their edifices, whether of truth or fable. The language of the Bible has for fifteen hundred years been read and interpreted under the dominating influence of these conceptions; and meanings have been given to words and phrases which could not have been thought of but for such preconceptions.

In some way connected with the Second Advent and the Millennium in the popular thinking is the coming forth from their hiding places of the dead bodies of men, but whether at the "Second Coming," and the beginning of the "Millennium," or at its close, it is not agreed. Some, taking advantage of a single and very obscure passage, which speaks of a "first resurrection," infer that at Christ's "coming" all the righteous dead—though some say only the martyrs—will be raised up, to live and reign with him during the Millennium, and that at the end of that period all others will be raised and brought to the "judgment." Scarcely any other article of the popular creed

is more generally accepted than that at some time in the future there is to be for every one a calling to account. The mythological notion of the Nemesis and the scriptural doctrine of retribution are no doubt alike the outgrowth of a universal intuition; and out of this, enforced by the words of Scripture, has grown up in the Christian consciousness the assurance of divine judgment and compensation; and because the final adjustment is contemplated as future, it is spoken of as the "day of judgment," the "day of the Lord," and "that day." This conception of the divine presence in men's affairs is alike sublime and terrible; it is also wholesome as to its moral and religious lessons; and it is only what might be expected, that it should often be presented in the teachings of holy Scripture, and that its solemn progress should be described in language suitable to its awful grandeur, and set forth in the glowing and poetic imagery of prophecy. The strange thing about the matter is, that this imagery should have been translated into cold and literal matters of fact.

It seems needful, therefore, to re-examine this whole subject, with an ever-present conviction that the traditional acceptation of the words and phrases used to sustain the traditional conceptions respecting the future of the kingdom of Christ, should not be conceded except at the requirement of an intelligent and fearless, as well as reverent, criticism. Until emancipated from the thraldom of popular preconceptions, no one is qualified to inquire what the Scriptures do teach respecting the things that must *shortly*, ἐν τάχει, in order or regular course, come to pass. Something of this kind will be attempted, at a few points out of many, in the following pages of this paper.

The words addressed to the disciples immediately after the ascension will first be examined, for on that passage more than on any other one the advocates of a literal and bodily second coming of Christ are accustomed to rely. It is in these words: "This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Such an assurance so given, even if it only indicated that the now departed Jesus would come again to his disciples, was timely and very needful. The hope of the establishment of Messiah's kingdom was the dream of the age and the nation, and especially had it become the aspiration of our Lord's dis-

ciples, cherished and intensified by their years of association with him. That hope was sadly shaken when he announced to them his approaching decease, but it was partially restored by the promise that he would come again to them. It seems to have died with Christ's death and burial, but to have revived again, but not unmixed with bewildered perplexity of thought, with his resurrection. And now at this interview, which proved to be the last, they fondly asked if indeed he would then set up his kingdom. His ascension in their sight, after a parting word of command, still further deferred their hopes and seemed to call for the most certain words of assurance, and so the "two men in white apparel" were at hand to repeat to them the promise before given, that he would come to them again.

It is claimed that this promise indicated not only the fact that Christ would return, but also described the manner and circumstances of his coming again. Our English Bible, in both the old and the new versions, says that his return shall be "*so* and *in like manner*, as ye beheld him going into heaven,"—which has been construed to mean that his return will be attended with all the sensible accidents and conditions of his departure. The original words, answering to our "in like manner," are ὃν τρόπον, and perhaps no other phrase of two words in all the Greek Testament was ever made to carry so heavy a burden,—indicating, as they are made to do, not only the *fact* of the coming again, but also and especially the "identity of its mode and manner,"—which it is claimed by such eminent authorities as Alford, and Hackett, and Alexander, and an innumerable consenting multitude, is the only possible construction of the words used. But the Scriptures are their own best interpreter, and to them our appeal shall be made.

The phrase in question occurs elsewhere in the New Testament four times, two of which (Matthew xxiii, 37, and Luke xiii, 34) are identical in both form and substance, being used to express Christ's purposed care for Jerusalem, "*Even as*—ὃν τρόπον—a hen gathereth her chickens under her wings." In these cases it will not do to say, as Alford says in the other and parallel case, that the phrase "must be applied literally," for the supposition would be simply absurd. In Acts vii, 28, we have Stephen's reference to Moses's killing the Egyptian, and

his subsequent attempt to make peace between two contending Hebrews, when he that did his neighbor wrong thrust him (Moses) away, saying: "Wouldest thou kill me, *as*—ὃν τρόπον—thou killedst the Egyptian yesterday?" Certainly in that case only the *fact* of the killing, without any reference to the "manner or method," was involved in the inquiry. The same words are found in 2 Timothy iii, 8, in the clause, "And *like as*—ὃν τρόπον—Jannes and Jambres withstood Moses," etc., when certainly the fact only, and not its special details of "manner and method," is intended to be indicated. It thus appears that in every other case in which the phrase used in Acts i, 7, to indicate the coming again of the ascended Christ is employed, it certainly designates a *fact* and nothing more, and accordingly it has for its English equivalents in the places severally, "even as," "as," and "like as," with the evident purpose in each case to declare a fact without referring to its conditions. Is it not evident, then, that the phrase in question has been rather too largely drawn upon?

But beyond any other word or form of language, the popular theory respecting Christ's coming again has been made to rest upon the single word παρουσία, *parousia*, which has been accounted the key to the whole situation; and upon it there has seemed to be a willingness to rest the whole case. It becomes necessary, therefore, to look carefully to the use of that word by the New Testament writers. It is found in twenty-four places, and in seventeen of these it is used to express something about the relations of Christ to his people. In the other seven cases it refers only to ordinary affairs, and in all of these the common idea evidently intended to be expressed is that of *presence*, and so they are rendered in the Revised Version, either in the text or the margin. That this is the primary and natural sense of the word no competent Greek scholar will hesitate to grant. The word is made up of the verb εἰμὶ, *to be*, and the preposition παρὰ, *at*, or *with*, signifying *to be at*, or *with*, a person or place, time or event. When its participle form παρών is employed as a noun, agreeably to the usage of the language, usually to indicate a person, it signifies one present or near by, and figuratively *a helper*, one that "stands by" another. The adverbial phrase τὰ παρόντα is equivalent to the English temporal adverbial noun *now*, the present (time and

affairs). It may also be noticed, in passing, that whenever in the New Testament the idea of "coming" or "approach" is expressed, the word ἔρχομαι (John xiv, 3) or ἥκω (Matt. viii, 11) is used. Both of these terms occur in many places with almost absolutely the same meaning, to wit, the coming of some one to a person or place, either literally or figuratively. All this would seem to indicate that our Lord's promised *parousia* is not to be understood as a drawing near, or coming from, some other place, but, instead, of his abiding presence with his faithful ones, to be manifested in grace and power.

This determination of the plain and natural sense of the word in question, because it removes the corner-stone of the traditional second advent theory, is, of course, earnestly opposed by its advocates, who rally at this point all their forces of criticism and authority to defend a position at once so valuable and so vulnerable. Dr. Tyng (*Premillennial Essays*), in the face of rational criticism, affirms that "the literal rendering of the term is 'the *becoming* present,'" but adds that the idea of *abiding* is not excluded. So Auberlin (in Lange): "The expression, 'the *parousia* of Christ,' denotes in the New Testament the Second Advent of Christ, and that alone." References of this kind might be extended almost indefinitely; and yet, though these are great names, and their declarations are very positive, we may not only challenge them to defend their positions in the arena of criticism, but we can also meet them with an array of authorities quite equal to their own; for it will be found that the preponderance of modern authorities is on the other side. Bloomfield quotes with approval the rendering made by Hales of the passage, "What is the sign of thy coming?" (Matt. xxiv, 3,) changing *coming* to *presence;* and Rosenmüller paraphrases the passage, "Porro quærunt, quondam præsentiæ, Christi futurum esse signum,"—"They ask what shall be the sign of Christ's presence." Reuss (*History of Christian Theology*, p. 190) says: "In it (the *parousia*) *permanence* is emphasized in contrast with the shortness of his former visitation, *for the word translated coming properly signifies 'presence.'*" Dollinger (*First Age*, vol. ii, p. 7) writes: "Jesus described the judgment on Jerusalem in the symbolic language of prophecy as connected with his *parousia*, and bade his disciples await his coming (becoming manifest), and recognize it in that event;"

and still more definitely, a little farther on, he says: "His presence, which he called in prophetic language a coming in the clouds of heaven, would consist in the manifestation of his divine interposition in human affairs as the expected protector of his Church." "Parousia," says Stuart (*Bibliotheca Sacra*, vol. ix, p. 456), "means not *coming*, it means *presence*." Canons Evans and Farrar both declare in favor of "presence" rather than "coming," as the only New Testament sense of the word; and even Meyer, who seems in some cases to refer to the *parousia* as something still in the future, says: "After his repeated intimations of future suffering and death, the disciples could not conceive of the advent of Jesus to set up his kingdom, and make a *permanent stay*, in any other way than on a solemn second coming," implying that really Christ's absence was not local or objective, but that the unspiritual minds of the disciples conceived of him as locally departed from them, so that his renewed manifestations to their quickened spiritual perceptions would appear to them like another coming down from heaven.

If now we accept "presence" instead of "coming" as the true meaning of παρουσία, signifying, not Christ coming again to his people, but his abiding presence among them, we shall have a uniform and consistent sense for the word, as used in the New Testament. The *parousia* is, then, Christ's presence with his people, exercising his power in his mediatorial office; a precious and eternal abiding with his Church, of which he is the ever present and active head. But in all this there is nothing that comes within the range of the sensuous perceptions. The promised "presence" is wholly spiritual, but not therefore any the less real and personal.

No doubt our Authorized Version of the Scriptures is responsible for not a little of the prevalent misapprehension of this subject. The notion of the "Second Advent" was probably accepted by the makers of that version, though perhaps in a rather indefinite way, and accordingly they first read their own conceptions into the original and then transferred them more definitely into their translation. And now our New Versionists, though evidently aware of the mistakes of their predecessors and of the misleading renderings of the old version, have at once confessed its faultiness, and yet hesitated to clearly

correct it; for they still translate the word in their text "coming," but tell us in the margin that the meaning of the Greek original is "presence."

It would seem, then, that this *parousia* of which we read, indicates the continuous and abiding presence of Christ among his disciples—the fulfillment of his promise, "Lo, I am with you alway, even to the end—not of the 'world,' but 'of the *æon*,' the gospel dispensation. He had declared (Matt. xvi, 28) that he would set up his kingdom during the life-time of some of those to whom he was speaking; and for the perpetual coming or manifestation of that kingdom, he had before taught his disciples (in that which we designate the Lord's Prayer) to pray during all the coming ages of the Church.

An important outward event in the practical manifestation of "the kingdom" was to be the destruction of Jerusalem—which was less significant because of the overthrow of the material city and temple than as the sign of the subversion of the Jewish worship and hierarchy—the removal of the old theocracy with its outward institutions and services, and the setting up in its stead of an essentially spiritual kingdom, of which Christ would be the always-present head. Because the Jewish rulers would not receive Christ in his proper Messianic character, the removal of their "house" was rendered a necessity in the development of the Gospel, and an event so signal in the working out of the divine purposes might fittingly be spoken of as an eminent manifestation of the presence of Christ. Then and there, as in scarcely any other event in the history of the race, the divine presence was manifested in terrible power for the vindication of his chosen ones and in the discomfiture and overthrow of his enemies; and so that catastrophe became a lively figure through which to illustrate the resurrection of the dead—that is, the everlasting life after death—and the final judgment, both of which should, perhaps, be contemplated, like the *parousia*, apart from the sensuous and materialistic conditions in which the misdirected thinkings of Christendom have placed them. The "kingdom of God" was at hand when the Forerunner opened his mission on the Jordan; and a little later Christ himself spoke of it as about to "come" to the then living generation; and the kingdom so begun was not to be at any time abandoned by its divine Head.

Christ's "comings" are in different places referred to in the New Testament as past, present, and future events. In the more general sense Christ has already come, and he continues his comings in the dispensations of his grace and providence. He came on the day of Pentecost, and at the destruction of Jerusalem; at the calling of the Gentiles, and in the Christianization of the Roman Empire; at the Reformation in the sixteenth century, and in "the religious movement called Methodism" in the eighteenth century. He comes to the bedside of the dying believer, and to the humble contrite souls that pray to him; and, in a special and eminent sense, the hour of death is to the individual "the coming of the Lord." As the providential director of human affairs, Christ's presence and power are often manifested in the social and political changes of the world; and when these are referred to in the programme of the drama of the nations, the gorgeous imagery of prophecy is often used. "Christ," says Vitringa, "is said to come in the clouds of heaven as often as he shows forth his glory and majesty in the particular operations of his grace, severity, and power, and [so] exhibits himself to the Church as if present." Van Oosterzee more fully and clearly sets forth how, and in what sense, scriptural imagery should in such a case be interpreted. "Christ is said to come whenever he makes manifest his glory as king of the kingdom of God in enhanced splendor before the eyes of all. This he did in its initial stage during his life on earth, but yet much more after his exaltation to heaven—in the destruction of Jerusalem, for example; in the fall of heathendom; and in the reformation of the Church; and it is the task of an exact exegesis to determine with regard to every place in the New Testament in what sense precisely *there* a coming of the Lord is spoken of."

The conversation on the Mount of Olives (Matt. xxiv) related to an event of the utmost importance, then about to occur. The significance in relation to Christ's kingdom of the things there spoken of, constituted their occurrence pre-eminently a manifestation of Christ's presence in human affairs, and especially in those that related to the Church. Our Lord's words were spoken in response to the twofold question of the disciples concerning his *παρουσία* (manifested presence) and the *συντέλειας τοῦ αἰῶνος* (the consummation of the æon—that is, in that case, the gospel dispensation). The answer was at once more

definite and more comprehensive in its scope than the inquiry, as conceived by those who made it. In the first place, he speaks of the coming overthrow of the city of Jerusalem as an outward event, with suggestions to his disciples respecting the manner of meeting that terrible catastrophe. Next he passes from these outward things, and begins to speak of those that lay beyond the range of men's senses, and which were incomparably the more important—that is, the entire removal of the old theocracy, which had been placed, by its custodians, in direct and violent opposition to Christ's incoming kingdom. The qualifying words, *εὐθέως δὲ μετὰ*, by which the contiguity of the two parts of the one great event is indicated, are evidently intended to express an order of thought rather than a contiguity of times. While to the outward vision the Jewish State would be passing into ruin, to the divine eye the *αἰὼν* instituted at Sinai through Moses for the literal Israel having served its purpose, was nearing its end; and, because of the perverse unbelief and rebellion of the Jewish rulers and people, the transition which, in any event, was appointed to take place, would be attended with terrible devastations. Accordingly that most stupendous and fearful tragedy in human history is foretold by Christ in the imagery usually employed in setting forth great prophetic events—the darkening of the sun and moon, the falling of the stars, and the shaking of the powers of heaven. The precise date of the culmination of this catastrophe is not declared, but its time is fixed in the most direct terms, within the continuance of the then present generation. As a prophecy of future events the twenty-fourth chapter of Matthew, of the lessons of which the twenty-fifth is an illustration and "improvement"—found its complete fulfillment in the destruction of Jerusalem and the removal of the Jewish theocracy; which removal, however, opened the outlook toward the future and coming glory of the Church.

The promise of Christ's manifested presence—to be thenceforth ever-abiding with his disciples—was inaugurated on the day of Pentecost; and thenceforward it has continued to be openly displayed in the power of the preached Gospel and the conquests of the militant Church, resulting in mightier works than any that Christ did while in the body. He had proclaimed his doctrine, and had attested his divinity by his "mighty

works," but the most effective displays of his regal power were yet to be made; and to that end the living Church had to be dissevered from the dead body of Judaism, which result was accomplished by casting down the old theocracy in an overwhelming catastrophe.

"It happened just as he said it would—in that generation Jerusalem, the city of David, the capital of the Jewish State, with its sacred temple, the shrine and sanctuary of the Jewish Church, was laid low. . . . Then it was that the Christian Church, emerging from the ashes of the old theocracy, and armed both with miraculous power and the faith and zeal of that martyr age, went forth on her appointed mission to subdue the world to her King. Then it was that the kingdom of God came with power, and Christ came in his kingdom." *

The parousia is steadily spoken of in Scripture as inseparable from "the kingdom of God," the latter signifying the whole of the divine method for saving men through Christ during the gospel dispensation, and the former the attendant light and power of Christ's presence with his Church "alway," and "to the end." But the setting up of that kingdom was not completed by a single act—a *coup de main*—but rather it was a growth and a development through many successive stages. Even its beginning cannot be fixed precisely, and its earlier advancements escaped the notice of the wise men of this world. Evidently, too, the changes through which the old was replaced by the new were not the results of forces not before in existence. The process was not by new creations nor by violent revolutions, but a normal outgrowth, by a natural though not a painless transition from the antecedent theocracy, and, with all its jealousy of its own offspring, the old became also the foster-mother of the new. In its widest sense the kingdom of God dates from the Garden of Eden, and the day of the first transgression; then and there the Church was first of all founded with the promise of salvation through "the seed of the woman." That promise was in some sense renewed with Noah and Abraham, with Jacob and Moses; it was seen in the sanctuary of Israel, and in the shekinah it became an abiding presence. But

* *Parousia* (p. 153). by Israel P. Warren, D.D., Portland, Me. We have also utilized that author's criticisms and arguments in other portions of this paper. —D. C.

its fuller and more glorious displays were reserved for our own better dispensation, which is eminently the era of Christ's peculiar manifestation of himself in Zion—the perpetually glorious *parousia*. And this itself constitutes "the latter-day glory" of the Church.

The Parousia, then, is upon us. Christ is present in his kingdom among men, and is steadily carrying forward the government he has in hand toward its consummation. This is the work of which the ancient seers spoke with so much rapture when they saw the day of Christ, and were glad. This great conflict is that "travail of his soul" which Christ saw in prophetic prospect, and its final outcome constituted "the joy set before him," in view of which he "endured the cross and despised the shame," and which he himself described in the glowing imagery of prophecy. And although the progress of the Gospel has not been attended with the physical phenomena which those prophecies, literally interpreted, call for, still the essential excellences of the spiritual triumphs of Christianity infinitely transcend all those things. And all this great work is now going forward among men.

It is now nearly two thousand years since Christ's kingdom was first established, and during all that period the vital forces implanted in it have been working; and it is these, under the fostering care of God's providence and Spirit, which have resulted in what we see to-day in the majestic prevalence and power of Christianity. Never has there been any sudden intervention of extraordinary force in its behalf to remove obstacles, to save from disasters, to destroy enemies, or to impart miraculous powers. . . . From the scenes of the day of Pentecost, which ushered in the new kingdom, to the Reformation under Luther and Calvin and Knox, and the revivals attending the preaching of Edwards and Whitefield and Wesley, and our pastors and evangelists, the story of salvation has ever been one and the same. Through the foolishness of preaching God has saved them that believe. . . . There has never been any other mode of spiritual conquest for the kingdom of our Lord, and there is no warrant for believing there ever will be.*

The inauguration of the real and perpetual parousia dates back more than eighteen hundred years, that is, from the day of Pentecost; which, however, was only the sunrising after a protracted dawning, and we know nothing of any other. The scheme of interpretation, which is commonly spoken of as "traditional," has at no time been accepted as an essential part of the catholic faith, though certain elements of a physical

* *Parousia*, pp. 212, 213.

eschatology found their way as interpolations into the Apostles' Creed as early as the fourth or fifth century. But a more spiritual conception of Christ's kingdom, though not so widely proclaimed, has been substantially accepted for three hundred years past by large portions of Protestant Christendom. That conception is, that immediately upon his ascension and enthronement at the right hand of the Father, Christ entered upon a campaign of conquest in our world with the joint agencies of the revealed word operating through men's understandings and the Holy Spirit acting upon their hearts; and that this work is now in progress, and is destined to go forward, without any essential change of conditions, to the *end*, that is, the consummation of the gospel dispensation, of which end many think the Scriptures give no certain assurance as to how or when it will come. The joining of the end of the world (the *cosmos*) with the consummation of the gospel era, has no doubt been favored by the mistranslated clause (Matt. xxviii, 20)—the promise of Christ's presence with his apostles—which, in the Authorized Version, is rendered "even unto the end of the world." The incorrectness of this is partially recognized in the Revised Version, by putting in the margin, as a more literal rendering, the words: "the consummation of the age." The meaning of the Greek word *alŏv*, *eon*, is not adequately reproduced by either of the words, "world," or "age." The term as there used is definite and specific, indicating a presumably well understood *eon*—epoch or dispensation—which must at least cover the whole period onward till the end of Christ's mediatorial reign, of which only the faintest intimations are in that place given.

The kingdom of heaven thus inaugurated was destined to *grow*, like the mustard-plant, and to assimilate its subjects to its own nature, like the leaven in the meal, and to develop itself like the growth of the corn—"first the blade, then the ear, and then the full corn in the ear." Christianity is pre-eminently a plant of the Lord's own planting. It has become deeply rooted in our world, and its growth to completeness is assured—first of all in the revealed purposes of the Father and the promises of Christ, and next, and to our dim sight more manifestly, in its steady onward course through the ages. Like the century plant, its progress may seem to us to be so slow, and its blos-

coming so long delayed, that our impatient unbelief is ever asking: "Where is the promise of his coming?" But God is not in a hurry, and yet his purposes are sure. But we have more than our faith to assure us; the process is plain and open to our observation, and the progress of events points to the coming of the day—perhaps nearer than we have been wont to suppose—when Christianity shall become the one universal religion of mankind. Our Lord's command: "Go, preach my Gospel to every creature," was also a prophecy and a promise. The work then begun was destined to succeed by the agencies then set in motion.

At each succeeding act of the sublime drama the Church has advanced to its great work with augmented powers, and with each new development of its spiritual life it has girded itself anew for its great work, till now it stands forth in divine panoply, prepared to go up and possess the land in the name of the Lord. The material world, also, with the counsels and the powers of kings, is bringing its tribute of effective agencies to forward this work. Learning and culture, the arts and sciences, wealth and social influences, commerce, and even war, are all rendering service to the cause of Christian evangelization. Sometimes this is rendered gladly, but more frequently in obedience to influences by which the wrath of man is constrained to glorify God, and beyond that purpose is limited by unseen obstructions. This is that Gospel of the kingdom—the stone cut out of the mountain without hands—which is to fill the whole earth; and this in its progress will bring in the new heaven and new earth wherein dwelleth righteousness.

Thus far all is assured; but beyond these transactions divine revelation does not lift the curtain of the future; the Gospel is the final dispensation of revelation. Its outlook has no westward horizon to indicate its sunset; we are told almost nothing by any trustworthy authority about the end of the visible—cosmical—earth and heavens; and the references to the indicated *end* of the gospel *eon* may be only an outlook upon the vast ocean of that future, of which we know very little, and that little in very remote perspective. But whether on the earth and beneath the starry sky, or in the heaven of heavens, in the house not made with hands, Christ's regal priesthood shall be without end—as the King in Zion,

and the Priest *forever*, he will reign and serve in the New Jerusalem.

This view of the case replaces the traditional Second Advent by the manifestation of Christ in his Church, in providence and in spiritual power—walking among the golden candlesticks and holding the stars in his right hand; and it takes away the materialistic and chronological Millennium, and gives in its place the reign of grace in the spiritual Zion, reaching from the day of Pentecost to the indefinitely remote and dimly apprehended completion of the gospel age—*ἕως τῆς συντελείας τοῦ αἰῶνος*.

---

## Art. II.—KEBLE AND "THE CHRISTIAN YEAR."

The classical literature of the Christian Church grows slowly. Much of our religious writing is so affected by the mental tendencies of the age in which it was written, that it seems antiquated and unnatural under changed conditions of thought and feeling. Oftentimes the spirit of controversy so affects an otherwise valuable book, that when the controversy is settled or outgrown the work perishes. On the other hand, when a book speaks to the abiding feelings of the heart—when it meets a real want of the soul, and has, therefore, a real life in it—it becomes a Christian classic. The theological writings of the early Christian Fathers are now and then read by students of Church history or Christian doctrine; but the "Confessions" of Saint Augustine, which are filled with the deepest feelings, aspirations, and questionings of the heart, have passed out of theology into literature. After ages read the book, not because there can be gathered from it some of the remarkable theological opinions of the author, but because it is full of universal Christian experience. The monastic writers of the Middle Ages are forgotten; but the marvelous *De Imitatione Christi* is dear to Christians of every clime and language. The religious controversies of Milton's time have now little interest for ordinary people; but Taylor's *Holy Living and Holy Dying*, Baxter's *Saint's Everlasting Rest*, and Bunyan's *Pilgrim's Progress* are treasures in the library of all reading Christians.

No book of the present century seems more likely to become

a Christian classic than Keble's *Christian Year*. It has been growing in popularity with the general Christian Church for more than fifty years. Tried by the test of use, and its enduring power to speak to the heart and the imagination, it has not been found wanting. The popularity of the book among those outside the Episcopal communion was at first somewhat hindered by circumstances in the life of the author. He was recognized as one of the leaders in the High-Church party of the Church of England, a party with which Christians generally had but little sympathy; and it was natural that the book should be regarded as affected by the spirit of that party. But in spite of a few things which might justify such a suspicion, the work was too catholic to be confined by the limits of any sect or party, and for more than a generation its influence has been steadily widening.

John Keble was in many ways a remarkable man, though his life was for the most part that of a hard-working and comparatively humble minister in the Church of England. He was born at Fairford, in Gloucestershire, in 1792. His father, also a clergyman, was a man of thorough scholarship and decided High-Church views. He took the preparatory training of his son under his own charge, and so early and so thoroughly imbued him with notions of reverence for tradition and obedience to authority that Keble apparently never passed through any real season of doubt and heart struggle. He entered Oxford at the age of fifteen, and proved the excellence of his father's training by gaining a *Corpus* scholarship. After gaining a "double first" in classics and mathematics, he was made a Fellow of Oriel in 1811, and remained at Oxford for some five years, as tutor and college examiner, until he took holy orders and settled as curate to his father.

It was during his connection with the university that he became acquainted with Pusey, Newman, and others, with whom he was afterward associated in what is known as the famous Oxford movement. These young men, full of piety and enthusiasm, were pained by the low spiritual condition of the world about them, and looked eagerly for some regenerating influence. They had been educated at a university whose every association and ideal were linked with the past. They had been trained in the literature of antiquity as the perfection of human

thought. They had been under the fostering care of a Church which guarded her traditions as the most precious part of her heritage. It is not wonderful, that with a quickened spiritual life their first thought was for a revival of the past of the Church, for a re-establishment of the ancient power and practices of that Church, which they fondly believed to be divinely instituted and commissioned, and whose most minute observance was to them sacred on account of its assumed origin. The authority of the Church must be made supreme, and then the kingdom of God would come upon the earth. They made little account of reason or of the individual conscience. Men differed widely in their religious opinions, and yet claimed to hold their views conscientiously. They argued, that if this were true the consciences of men were at fault, for the teachings of God could not be contradictory. The only way in which harmony could be secured was, by submitting the conscience to the wiser authority of that Church which had preserved the teachings of its divinely inspired leaders. They would not acknowledge to themselves how near their belief came to Romanism, though the greatest difference really was in substituting a divinely inspired Church for an infallible pope. If they rejected the supremacy of reason and conscience, they must really believe that the leaders of the Church in all ages were divinely inspired and infallible, and they thus differed from the Romanists only in making the range of infallibility a little wider. Their position was not so logical as that of the Romanists. Taken critically one by one, their arguments could all be easily overthrown. But they were ruled by feeling and not by logic. They pressed upon the attention of men the sacredness of the Church, believing this to be the first necessary step toward the conversion of the world.

There may seem at first thought little connection between Wesley and this High-Church movement; and yet the increased seriousness and attention to spiritual things forced upon the English Church by the Wesleyan revival is no doubt responsible for much of the spread and success of what was called Puseyism. The spirit of the Oxford movement had been stirring for some time among the younger graduates, fellows, and tutors; but it first took shape in 1833, when Keble was called to preach the Assize sermon at Oxford. His subject

was "The National Apostasy," and the sermon was specially called out by the action of the government in cutting down the bishopries of the Irish Church, a natural result of the Catholic emancipation. Such a sign of attack upon the Church, and especially the spirit in which this attack was made, filled with alarm those who believed her to be sacred. They felt that it was time to lift up her banners, to assert her authority, and to press upon the attention of men the sinfulness of infringing upon any of the powers which had been divinely committed to her.

This sermon was followed up by the famous series of *Tracts for the Times*, published between 1833 and 1841, which had a wide influence, and caused the name of Tractarianism to be given to the movement. The reformers brought forward and emphasized the doctrines of the authority of the Church and the value of tradition. Apostolic succession, baptismal regeneration, priestly absolution, and the real presence were all taught in some of these tracts with more or less earnestness and distinctness. The culminating point was reached in 1841, when Tract No. 90, written by Newman, was published. It was designed to show that much of the doctrine of the Romish Church could be held consistently with subscription to the Thirty-nine Articles of the Church of England. This excited so much popular feeling that the tract was condemned, and Newman was requested by the Bishop of Oxford, in a way that was practically a command, to cease the publication of the series. The formal Tractarian movement was thus brought to an end, and in 1845 Newman, its greatest thinker and advocate, carried his principles to their legitimate conclusion and went over to the Church of Rome. But the reverence of most of his associates for the past was connected so closely with their reverence for the Church of England that they only thought to correct what, in their opinion, were its deviations from the original and apostolic standards. The influence of their work was felt in a revival of the High-Church party in the English Church, which continues to the present time. Of this party Keble was all his life a prominent and consistent member. His spirit was not naturally a controversial one, but his sense of duty was strong, and he never shrank from avowing and defending his opinions or giving aid and counsel to

his weaker brethren. The High-Church movement was largely directed to securing a greater reverence for the external observances of the Church to a more elaborate ritual, and to formal church association and labors. There is no permanent value in ceremonial; it cannot serve for any length of time to keep and nourish spiritual power; and the movement has now largely degenerated into mere ritualism. But with Keble and his associates there was at the bottom of it a deep and earnest spiritual feeling.

Keble loved the Church of England devotedly, and was glad to pass the most of his life in a comparatively humble position in her service. Until 1835 he remained most of the time at Fairford, earnestly and faithfully discharging the duties of curate to his father. His love for his father and his sense of duty and obligation seem to have been so great that he did not long for a wider sphere. In the meantime he was called to Oxford at various times on duties connected with the university. He was public examiner, and in 1833 was elected professor of poetry. The principal duties of professor of poetry at that time were to deliver two or three lectures a year in Latin, and to select the subject for and assist in awarding the Newdigate prize for the best English poem. The lectures from his chair, in spite of the way in which they were hampered by the language, attracted more than ordinary attention. In 1835 his father died, and in the same year he was married to the daughter of one of his father's old college friends, and also became vicar of Hursley. For thirty years he was actively engaged in the work of a country parish, devoting largely the profits of his writings to building for it a new and suitable church edifice. No other duties were allowed to interfere with his duty to his parishioners. They were always foremost in his thought, and he ministered faithfully unto them in spiritual things until he was forced to lay down the burden of his life-work. In the fall of 1865 his failing health compelled him to cease from active labor, and in the spring of 1866 he died. His wife, his loving and faithful helpmate, followed him only a few weeks later. During all the years of his life at Hursley he was the faithful adviser of the High-Church party, and his counsels were constantly sought by those who were more actively and publicly engaged in propagating its doctrines.

The moderation and wisdom of his advice gained additional weight from his well-known conscientiousness and deep, fervent piety. No man of his time exerted a wider influence by the simple power of his personal character. Several of the tracts of the Oxford series came from his pen. He made a number of contributions to the periodical literature of the time, and was the author of two considerable prose works, a *Life of Bishop Wilson*, and an edition of the works of Hooker, the latter a standard work for candidates for the English priesthood.

It is, however, as the author of *The Christian Year* that Keble is principally remembered. This was first published in 1827, though the poems of which the book is composed had been growing under the author's pen for some eight or ten years. It is a series of short poems, or, as he calls them in his sub-title, "Thoughts in Verse for the Sundays and Holy Days throughout the Year." Keble had a moderate opinion of his own merits as a poet, and it was only at the earnest solicitation of friends who had long known and admired the beauty of some of these poems, that he determined to complete and publish the series. In one sense, the completeness of the book is its greatest fault. There is a poem for each important church occasion, and the subject is taken from the gospel for the day given in the prayer-book. It could hardly be expected that a poet's muse would move responsive to all such themes, and some of the poems give the impression of having been made to order. In some instances it is plain that the poem had been composed without reference to a particular occasion, and was afterward, by an effort, connected with the subject for the day. But, nevertheless, the book is a remarkable collection of religious poetry. It was born of a true poetic inspiration, and is one of those works which the world will not willingly let die. It soon attained a wide popularity in the Anglican Church, and its merits are now pretty well recognized by Christians of all denominations. Since its first publication there have been sold in England alone some half-million copies, and it is found beside the prayer-book on the tables of thousands of educated English Churchmen. No religious book of the present century has gained such a host of constant and appreciative readers.

The key-note of the book is struck in the quotation from

Isaiah that forms its motto: "In quietness and confidence shall be your strength." He says in his preface, "Next to a sound rule of faith there is nothing of so much consequence as a sober standard of feeling in matters of practical religion." With this belief, it was his aim to beget in his readers an earnest, thoughtful, reverent state of mind. The book does not touch upon all sides of the Christian life. There is little of the rapture of Christian experience to be found in it. But within its range it is the poetry of genuine and universal feeling. There is occasionally a slight obscurity of thought, as though the mistiness of spiritual feeling had not had time to crystallize into a clear form of expression before it was written down. Sometimes the reader is called upon to supply from his own thought so much that is but remotely implied in the poem that he has to read it slowly and carefully in order to get its full reach or appreciate its beauty. In general, however, the feeling is so direct and genuine that it speaks at once to the heart. It cannot be said that the book is as well adapted to the vulgar and uneducated as *The Pilgrim's Progress* or an ordinary hymn. It requires a certain amount of culture and poetic sensibility to appreciate it. The poems are written for a thoughtful spirit, and must be read thoughtfully; but they are not lifted out of the spiritual range of any ordinary Christian life.

Considering the life of its author, one of the most remarkable things about *The Christian Year* is the catholicity of its tone. There is hardly a trace of controversial Tractarianism to be found in it. If one looks closely he can see evidences of the tone and bent of mind that inclined Keble to Tractarian doctrines. But the meditative devoutness of the poems has little in common with the active doctrines of the Oxford school. The author was primarily a poet, and a poet with a rich spiritual nature. He wrote from a heart full of deep religious emotion, alive to the spiritual meaning of the world about him, solemnized by a thought of his responsibility and his dependence upon God, and yet quickened with gratitude for the divine goodness, and warmed with the inspiration of heavenly love. The feeling which pervades *The Christian Year* is deep and true; it goes down beneath all mere conventionalisms of expression. The strength of Keble's poetic genius can be seen

in the fact that strong as was his reverence for the past, and for the very letter of church formulas and teaching, he yet escapes almost entirely from the ordinary religious dialect, the conventional phraseology, and uses the fresh and simple language of natural feeling.

No quality of Keble's mind is more apparent in these poems than its reverence. A deep feeling of reverence runs through all the book, and sacred things are treated in a manner that makes them seem really sacred. There is no straining for effect, but always a certain self-command and reserve. One constantly feels that the author might easily have expanded and carried on his thought; and this gives to the poems a certain richness that makes them the more satisfying as we read them over and over again. They do not give up all their contents at the first reading. They bear the best test of true poetry—they can be read and reread with increasing pleasure. The book is thoroughly modern in its tone. There is found in it abundantly that undertone of sadness that is so characteristic of our modern poetry. But it is not the sadness that springs from lack of trust. The faith of the poet is strong enough for him to see his way through, and he does not leave the reader in perplexity and doubt. The sin and the sorrow of life sometimes weigh heavily upon his soul. The eager questionings which are begotten by the restless spirit of modern culture may press upon him: but he only looks away to what is invisible and eternal, to the Great Source of all true help and consolation. There is every-where in *The Christian Year* the calm assurance of faith. Keble believed in the truths of the Christian religion with the profoundest convictions of his soul. The waverings of doubt, the uncertainties of a mind not quite sure of itself, were unknown to him. The feeling which pervades Tennyson's *In Memoriam* is wholly foreign to *The Christian Year*. The poems were written for those who believe, and there is nourishment for the believing soul on every page.

There is a decided difference between the poetry of *The Christian Year* and the kind of poetry which is best represented by that of Charles Wesley. Wesley's poems are vivid expressions of prayer, of contrition, of praise, or of thanksgiving. Keble's poetry is that of devout meditation, rising some-

times to adoration and praise, solemnized by penitence, quickened by earnest words of warning, but keeping a tone of thoughtfulness through it all. The poems of Wesley were mostly written to be sung or to be impassionately repeated—to move on triumphantly upon a tide of feeling. The poetry of Keble must be read slowly and thoughtfully; it does not force its way into the mind of the reader, but must be allowed to mingle gently with his thought. For times of great trial and trouble, of severe suffering and sorrow, the book is, therefore, not specially well adapted. Its tone is not emphatic enough, nor is its feeling sufficiently vivid, its words not direct enough, for the great crises of life—for those periods when feeling rather than thought bears sway, and when the mind must be strongly stirred by words of inspiration and comfort. But for the long stretches of ordinary existence that lie between, when amid our every-day interests, perplexities, and labors some special influences are needed to keep bright the spiritual life of the soul, it is an admirable stimulant and companion.

Keble had a remarkable appreciation of the beauties of nature, and he saw a spiritual meaning in them all. That symbolical side of nature which can only be perceived by a man of deep spiritual feeling who loves her truly, was open to his vision. He loved nature, not particularly in her striking forms and wilder aspects, but in all the varied unobtrusive charms which she spreads on every hand. He had a poet's eye for all her milder beauties, and they were to him full of tender teaching for the heart. A peace and quietness of soul that corresponds to the peace and quiet of nature in her softer moods, is one of the ideals which every here and there, by a few simple loving strokes, he brings beautifully before us. There is hardly a poem in the book in which there is not some line or image that bears testimony to his keen love and close study of nature. Nature is always healthful, and Keble's genuine love for her no doubt helped him to keep his poems so clear of any traces of morbid feeling.

In 1846 Keble published a second volume of poems, entitled *Lyra Innocentium*. Some of them have the grace, tenderness, and beauty of *The Christian Year*, but, as a whole, the book is decidedly inferior. It was written when he was actively engaged in religious controversy, and is affected by the tone of

306220

his mind at that time. It has not the free vein of inspiration, the range of sympathy, the tenderness of feeling, that are found in the former volume. His muse is not so clearly an expression of the spontaneous feelings of the heart. One sees the denominational element in it, and feels that it is a church book. It has considerable poetic merit, but it does not speak to the universal heart, and will not become a Christian classic.

It was not until Keble had been laid to rest that the English Church realized how much it owed him. To him more than to any other man were due the spiritual influences which inspired the High-Church revival, and whose effects were felt far wider than its doctrines were received. The Church has erected a splendid memorial of him, in the way above all others he would have liked best, by founding in his name Keble College at Oxford. But it is as the author of *The Christian Year* that the world at large will remember him. This permanently enriched our Christian literature, and to its author, therefore, we all owe a deep debt of gratitude. Amid the tendencies to strained feeling and over-expression of an age like this, its repose and calm faith are wonderfully soothing. In the press of more exciting literature we should not neglect it, for there are in it perennial springs of refreshment and comfort. Its place is on the shelf or table which holds the few but precious books that are the companions of the soul in its choicest hours. The better we become acquainted with it the more we shall appreciate and love it.

---

## Art. III.—THE LOGIC OF INTROSPECTION.

*The Logic of Introspection;* or, Method in Mental Science. By Rev. J. B. Wentworth, D.D. 12mo, pp. 446. New York: Phillips & Hunt; Cincinnati: Cranston & Stowe.

This work certainly exhibits the author as a profound thinker in the misty realms of psychology. Few venture here at all, and to miss one's way is no discredit. It is a fault that the book has no index, although there is an elaborate table of contents. The author is very systematic in the treatment of his subject, and his arguments march forward with delightful precision, like the regiments of a well organ-

ized army. The style is clear, and in the main correct, although there are no literary charms to augment the value of his arguments. The book is unusually accurate in the grammatical construction of its sentences, although an occasional lapse may be observed. The verb and nominative do not always harmonize; for example: "This analysis and abstraction *does* not create them" (page 173); "*Is* there, then, presented here to his inspection certain facts that do not bear the stamp of necessity?" (page 437;) "Metaphysics *are* moonshine" (page 69). The work contains 446 pages, the type is large and clear, and the mechanical execution all that could be desired. Any difficulty experienced in reading it will result from the abstruse nature of the subjects treated.

The work is of necessity largely controversial, since the author finds most of the great names in mental science arrayed against him; and there is rather too much acid in the controversial passages to make them pleasant reading. He courageously makes an attack on the giants of philosophical inquiry, and slaughters the philosophers "hip and thigh." Francis Bacon, his eminent disciples Dr. Thomas Brown, William Archer Butler, Dugald Stewart, President Porter, and Dr. McCosh are challenged respecting their favorite method of Induction. Bacon is treated with no little severity, and something very like ridicule is heaped upon Dr. McCosh, as the special champion of the application of Induction to mental science, his work on *The Intuitions of the Mind* being criticised through several chapters. It mars the symmetry of the book that so large a part of it is devoted to the theories of Dr. McCosh.

In a brief introduction the author declares his theme to be *Psychologic Method*, and in the very outset he overestimates its importance. He says:

> Method relates chiefly to the direction of men's thoughts, the systematic course of their intellectual faculties, when engaged in the pursuit and discovery of truth. From its very nature, therefore, the question of method is the prime question of all science. . . . Indeed, in science every thing depends upon it. The fate of every system of philosophy is wrapped up in the method of its prosecution and development. . . . I did not, then, overstate or misstate the fact at the outset, when I said that Logic is, in the natural as well as the chronological order, the first of all the

sciences; that the department of philosophy which elucidates and settles the method of procedure of the intellectual faculties in the pursuit of truth is the prime philosophy."—Pages 21, 23, 25.

These statements are evidently too strong. Truth is the all-important thing, and the prime question is its discovery. The weakness of the claim is seen in the fact that the best methods of investigation have not yet been determined, and the author's present work is merely an attempted vindication of one among the possible number. We may reach truth by several roads, and, as is the case with public highways, some will prefer one and some another. Many a humble investigator has reached truth by not the best method; and the fact, which is admitted, that much truth has been discovered by the old methods, tends to invalidate the claims which the author makes for his own as the only method of any value in psychological research. The question of method is undoubtedly an important one, but nothing is gained by unduly magnifying its value.

Having cleared the way by these introductory words, the author finds before him a twofold task, namely, first to break down, Induction as a psychologic method, and then to install his new method in its place. It is a bold and weighty undertaking, and he certainly proves his courage and originality, though he may not prove his theory nor overthrow Induction. To break down the Baconian method of reasoning, or even limit its application, is an immense task. It has been proclaimed a solvent of all difficulties in the realms of science and philosophy; and although one may suspect that extravagant claims have been made, nevertheless Induction is still on the throne, and no revolution against its authority will be immediately successful. It is significant that our author found it necessary to devote so large a portion of his space to an attack upon Bacon and those who use Bacon's method. In establishing his new method he finds Bacon directly across his path; consequently his first work is to clear the track of the *débris* of what he takes to be a general metaphysical wreck.

We shall occupy no time in defending Francis Bacon, Dr. McCosh, or others from the onslaught of Dr. Wentworth, but shall merely inquire whether his attacks have led on to victory, and whether his new method is vindicated.

His first attempt is to show that Induction is inapplicable as

a method of inquiry in mental science. He professes no hostility to the method when limited to the domain of nature, but it is evidently a red flag that awakens his choler if used in the field of mental science. Barely tolerated in physical inquiries, he is determined to banish Induction from metaphysics. The author's interpretation of Bacon's purpose in founding his new method can hardly be considered conclusive, in the face of the great philosopher's express assertion that Induction is equally applicable to investigations in metaphysics. Time, and perhaps tastes, did not allow him to do more than consider the physical universe, but he certainly supposed his method of inquiry to be available in the domain of psychology. The real question is not what Bacon thought, but whether his method is available. So far as the weight of authority goes, our author is constrained to confess that it tells against him; but he is not at all terrified by an array of great names. He seems to be never better pleased than when questioning the conclusions of Bacon, Kant, Cousin, Reid, Stewart, and especially McCosh.

We must, of course, at once raise the inquiry, Why may not Induction be applied to mental as well as natural science? There is no objection inherent in the nature of things; and it will require a demonstration to convince men that the same method is not applicable in both instances. The reasons he assigns that it is not are, first, that mind and matter are distinct natures, and hence have to be examined by different methods. He says:

> The total dissimilarity of Mind and Matter, of Self and Not-Self, requires that the modes of investigation employed in the effort scientifically to know them and their phenomena, respectively, shall be different and dissimilar. It seems quite self-evident that those entities, lying at the very opposite poles of the universe of actual being, should be approached and examined by opposite and unique methods.—Page 304.

Assertions of like purport appear in many places throughout the book; but clearly it proves nothing to assert that mind is different from matter. Races of men are different from classes of plants, and yet conclusions are reached in ethnology and botany by the same method.

His next reason is, that psychical and physical facts are

essentially distinct, and hence require examination by different methods:

> But the force of these considerations, upon which we have now entered, is greatly increased when we add to the diversity of the nature to be examined the diversity in the nature of the facts which they respectively present to the attentive intellect, the diverse relations which these two orders of facts respectively sustain to the knowing faculty, and the difference in the instruments by which these differing facts are made known to the mind.—Page 105.

This second reason is too nearly identical with the first to greatly re-enforce it.

The third reason he assigns is, that the intellect discovers the principles, laws, and causes of Mind and those of Matter by different methods:

> In reaching this ultimate end of science, within the two opposite spheres of Mind and Matter, the intellect does and must pursue wholly dissimilar modes of inquiry.—Page 311.

We must submit that this is precisely what he set out to prove; and merely a re-statement of his proposition is not a demonstration.

These are the reasons given why Induction is not applicable to investigations in psychology; and we cannot but feel that they are inconclusive. His exposition of them, moreover, adds no weight to the bare statement here presented. And these reasons were thought to be either so strong or so weak that it was desirable to elaborate them twice, in the same order, in different parts of the book.

In the prosecution of his argument he holds Induction responsible for the materialism, sensationalism, positivism, and general skepticism that have so largely vitiated the conclusions of modern philosophy. All this may be true or otherwise, and still have no bearing on the question whether Induction is applicable to investigations in mental science; consequently we need not review the argument at this point. It is perhaps enough to say that a proper method has more than once been employed to reach false conclusions.

Having made his arguments for the overthrow of Induction as a method of psychologic inquiry our author proceeds to unfold his own method as a substitute. A right understand-

ing of his method is what we now seek, and this is no easy task on account of the uncertainty of meaning attaching to many metaphysical terms. His method is intuitive rather than inductive; and, if we put one word against another, it will stand—*Intuition vs. Induction*. But it seems clear that he uses the word intuition in an unusual sense, which makes an exposition necessary in order to discover the peculiar features of his method. The scope of consciousness is greatly enlarged, and there is an unusual lengthening of the inventory of intuitive ideas. Many results which have hitherto been reached by a process of reasoning he grasps immediately as Intuitions.

He classes as Intuitions, first, those general ideas which are self-evident, and require no reasoning for their vindication; although he nowhere gives us a catalogue of them. No direct issue is made with previous metaphysicians at this point, but our author clearly includes in his list some ideas that have not generally been acknowledged as intuitive. For example, he says:

> The knowing of every order of being is by the way of Intuition. . . . The principles of our method assert, that no order of real and substantive being can be cognized by us as such which is not given us immediately in Consciousness. Direct, intuitive perception is necessary, in order to an apprehension by us of a nature having actual being. This is the way, we have seen, by which we attain to the knowledge of self-existence, and also of the existence of the outer world. And it seems clearly impossible that we could gain a knowledge of substantive existence, of a distinct order, in any other way.—Page 406.

The bearing of this statement will be seen when we come to consider the relation of the author's method to a knowledge of the existence of God. It would have added value to his work if he had given a discussion of the ideas that are commonly regarded as intuitive, and had attempted a complete catalogue of them.

But the work of intuition does not stop with the presentation of certain broad general ideas. Our author says:

> Not only are the facts of Consciousness, when reproduced for the purpose of examination and critical analysis, directly perceived in Intuition, and known to be what they are by immediate rational vision, but also every thing else concerning them; every thing having to do with their nature, genesis, the powers pro-

ducing them, the laws regulating their procedure, their internal relations, and logical order. And to search out and expound these, their nature, causes, and laws, is the special aim of Psychology.—Page 114.

The entire process of adjusting a mental science, it is assumed, is intuitively performed. Accordingly, the author proceeds to argue that Psychologic classification is intuitional:

Each fact brought under the powerful lens of the interior eye of the soul, and held there under its burning and shining light, is at once reduced to its most elementary principles; its inmost nature is known, its essential properties are seen, and every thing pertaining to it is fully understood. And, therefore, its kinship to other facts of Consciousness is precisely determined, and with the utmost certitude.—Page 116.

And in this work of classification the facts of Consciousness are grouped, not by any apparent or surface resemblance, but according to the law or faculty from which they are derived. That is to say, for the purposes of his discussion, Intuition can make a catalogue of intuitive ideas, and distinguish them from ideas derived from other sources.

Still further, the subjective and logical order of ideas is intuitively determined. The claim here is, that the mind gains a knowledge of its own operations by intuition. The order of ideas in our mental processes is determined, not by inductions derived from observation, but intuitively by immediate vision. The paradox is maintained that the mind can take a position outside of itself, and watch its own operations, and by immediate insight behold all its processes.

The laws governing mental operations are also declared to be intuitively apprehended:

When the concrete facts of Consciousness are recalled, and discriminated, analyzed, and abstracted, and, thus resolved, held up in the clear light of Reflection, amid the living spiritual activities of the soul from whence they originally proceeded, they will call forth, and be responded to by, these very activities themselves—in gentle and subdued undertones, in which the Reason will intuitively behold the source and mode of their original production.—Page 130.

The above passage is supposed to give an account of the manner in which the mind intuitively perceives the laws which govern its processes.

Again, mental causes and powers are intuitively discerned. Whenever mental acts, of thought, feeling, or will, are presented in self-consciousness, the reason is able at once to determine from which powers of the soul they had their origin. Infallibly the acts of the judgment, will, memory, sensibility, are assorted and placed in their appropriate categories. The thought under this head appears to be substantially the same as that under the head of "Classification."

Thus it appears that the "various aims of mental philosophy" "are all realized by rational Intuition." It is a science whose conclusions are reached intuitively, and without a process of reasoning. There can be no doubt that this method greatly simplifies the study of metaphysics; but some uncharitable critic may aver that it is a convenient adjustment of troublesome ideas to place them among our Intuitions.

It might be supposed that no further demands could be made of the new method; that, having assigned to Intuition the task of furnishing us the ideas, causes, laws, order, and classification that make up a science of the mind, nothing remains for us but to receive the science ready furnished to our hand. But no; a "process" is necessary in order that we may inherit the blessings bequeathed us by Intuition. We must now look at the various conditions and steps necessary in realizing the purpose of the new method. Here is the first:

> The first thing requisite, in order to a complete and truthful investigation of the mind, its constitution, laws, and powers, is the manifestation of facts in Consciousness. Consciousness is, and must be, the ultimate foundation of all psychologic knowledge. And Consciousness is spontaneity. The constituent elements, laws, and powers of the human mind must first display themselves in spontaneous activity, in the Consciousness, before they can be reflectively known. And here is the great mystery of intelligent, personal existence, that it takes cognizance of its own actings, while they are occurring in spontaneity. That is, the personal human intelligence acts, and observes its actings, co-instantaneously. So that in every instance of conscious activity, though there is general spontaneity, there is, also, at the same time, the paradoxical fact of reflectivity, or self-observation, though it may be only slightly or faintly manifested.—Pages 247, 248.

The second condition is Self-consciousness, which the author defines as "the power of reproducing the facts and states of

Consciousness." Consciousness is involuntary, while Self-consciousness is more or less voluntary. In this process the eye of the soul is turned within, that it may, by the use of the Reflective Reason, inspect the reproduced facts of Consciousness. The author's divergence from the common view at this point is declared in the following words:

> So far from agreeing with certain philosophers, who assert that pure intuitive, absolute knowing must be involuntary, and wholly independent of personal will, I assert that the knowing consequent upon voluntary attention involved in Self-consciousness, is the purest and most absolute form of Intuition. Surely, spontaneous knowing is not the most absolute. It may be the most assertative and confident, since it accepts the results of its perceiving and affirming without questioning, and is usually backed up by the assurance of a blind instinctive belief. True, rational, scientific knowing is reflective,—is that kind of knowing which has reviewed its own processes; and hence enjoys an intelligent and satisfactory apprehension of the correctness of those processes. That which may be accepted as an absolute intuition in the spontaneity of Consciousness cannot be known infallibly to be such until it shall have been criticised in the reflectivity of Self-consciousness.—Page 250.

This last sentence states very succinctly the author's view respecting Intuitions. They spring from Consciousness, but must be taken up and acted upon by the reflective Reason in Self-consciousness, before they can be definitely known. It will be well to bear this fact in mind in the further consideration of his work.

The third condition in operating the new method the author denominates *Sub-consciousness*. Several pages are given to an elucidation of this term, and while Dr. Wentworth may have had in mind a distinct idea in connection with it, he fails to convey the idea to his readers. As clear a definition of the term as the book contains has already been quoted in connection with his discussion of the intuitive perception of the *laws* regulating mental processes. The prerogative of Sub-consciousness is to furnish a knowledge of the laws, causes, and powers attaching to mental operations. The kernels furnished by Consciousness are passed through the double mill of Self-consciousness and Sub-consciousness, the bran and worthless particles are excluded, and the product is the fine flour of intuitive truth.

The observational part of this process involves three distinct

steps. The first is discrimination, or the differentiation of psychical facts. The mind observes its own phenomena, and brings order out of chaos by classification. The second step is analysis, which resolves each phenomenon into its constituent elements. The third step is abstraction, which is interpreted as "the separate reflective contemplation of the resolved parts or elements of the phenomena of Consciousness, while thus resolved and held in solution." "These three acts of introspective observation," says our author, "are each intuitive in their (its?) nature."—Page 273. Just how observation—interpreted as discrimination, analysis, and abstraction—can be intuitive is not altogether apparent. More of this objection will appear farther on in the discussion.

Having traversed these various steps, and fulfilled these conditions, "Rational Intuition is the finishing stroke, the crowning act, of the process prescribed by our method of psychologic research." It will be seen that Intuition is at the end of this process, and not at the beginning. The author calls his new method by the title *Consciential*, because of its intimate connection with the facts of Consciousness, and its ability to afford a knowledge of the causes and laws back of the facts.

After giving a statement of his own method, the author makes an elaborate comparison of it with Induction as applied to questions in psychology. This transfers the field of conflict from Bacon to McCosh, as the special champion of the use of Induction in a study of the Intuitions. We must follow the tide of battle in order to get a clear idea of the book.

This contention with Dr. McCosh seems to result from two causes, one of which is a misunderstanding, and consequent misinterpretation, of that author's use of Induction. He attempts to hold McCosh to a rigid application of the Baconian method, whereas he applies it in a free and easy way to any process of reasoning which deals with the facts of observation. Dr. Wentworth argues that McCosh intended to practice "an exact and rigid adherence to those rules which Bacon laid down for the interpretation of physical nature." But a refutation of this claim is found in the following passage which our author quotes from Dr. McCosh:

> In inquiring into the evidence of the existence of native and necessary principles, into the place which they hold in the con-

stitution of the mind, into the laws by which they are guided and the way in which they manifest themselves, I am to proceed throughout in the method of Induction. I propose to prosecute the investigation in the way of the observation of facts, with an accompanying analysis and co-ordination, but still of facts which have been carefully collected. It has often been shown, that the method of Induction admits, *mutatis mutandis*, of an application to the study of the human mind as well as to that of the material universe.—Page 36.

It is clear from the explanatory Latin phrase which Dr. McCosh employs that he intended to use the method of Induction "with variations." In fact, he says in a passage not quoted by our author:

In professing to follow the method of Induction, I use the phrase as Bacon did, in a large sense, as standing for that whole mode of procedure which begins with the observation of facts, and makes its final appeal to facts as establishing the law. But in this process there may be a deductive element; as when we suppose that the law is so and so, that is, devise an hypothesis, and inquire what consequences would follow, always with the design of trying these results by facts, and adopting the alleged law only when it can stand the test.*

President Porter adds his testimony:

President McCosh entitled the earlier editions of his able work, *Intuitions of the Mind Inductively Considered*, but he used Induction in a general and popular sense.†

After declaring that Dr. McCosh intended to practice "an exact and rigid adherence" to the method of Induction, our author feels free to convict him and other philosophers of utterly mistaking the character of Induction. He says:

In common parlance, Induction is often used as synonymous with Observation. And even philosophers, who are supposed to use terms of science with the utmost precision, have been betrayed into this loose way of speaking, and thence into confusion of ideas upon this subject. Thus McCosh, in speaking of Metaphysics, says: "Like every other science which has to do with facts, it must be conducted in the inductive method, in which observation is the first process, and the last process, and the main process throughout."—Page 49.

Other philosophers there are who define Induction to be the method of Analysis and Synthesis. Even the critical Cousin, and the marvelously acute and learned Sir William Hamilton, have so spoken and treated upon it.—Page 50.

* *Intuitions*, p. 3.

† *Intellectual Science*, p. 430.

Again, our author employs an entire section, of five pages, to prove that Dr. McCosh confounds Generalization and Induction. In another part of the discussion he says:

> Let us inquire whether our author [Dr. McCosh], in his pretended discovery of these tests [of intuitive ideas] by Induction, does actually conform to the essential rules of that method of investigation.—Page 231.

Two pages are occupied in an argument to prove that he does not. Our author excoriates Dr. McCosh for using Induction, and then proceeds to prove conclusively that he does not use it in any correct sense of the term.

From all this we reach the conclusion that Dr. McCosh uses the method of Induction, not in a "rigid" but in a free and easy way, and that in fighting his processes of reasoning our author is not always discharging his batteries into the exact Baconian method.

But a more fruitful cause of the controversy with Dr. McCosh is our author's wide divergence from him and other philosophers in his theory of the Reason; and in this he finds the root and justification of the new method. The common notion has been, that intuitive ideas are impressed upon the mind by a law of its constitution; the new theory is, that the mind can (somehow) by direct vision see the truth of these ideas. The following passage will present the contrast:

> It does not convince us that we know and possess the truth, by being told that we are constrained by the constituent principles of our being to believe thus and so, and that it is impossible for us to believe otherwise. A thought, imposed upon me by a law of my mind, cannot truly be said to be an intellection. A conviction, irresistibly created in my mind, is by no means the same as an act of knowing; and it is only genuine, positive acts of knowing that can assure me that I am in possession of absolute truth. Unless the mind is endowed with the ability of directly seeing things as they are, of seeing, in this manner, the eternal realities of being, and their immutable relations, then, whatever it may think, or imagine, or believe, it must forever be destitute of genuine knowledge. The intellect must be endowed with the faculty of immediate sight and insight, of unerring, absolute Intuition, or it is without any capacity for apprehending the truth.—Page 391.

We can hardly believe that our author considers the operations of the intellect as free, as not "constrained by the constituent principles of our being;" and that his new theory of

the Reason leaves us free to accept intuitive ideas or reject them; yet such seems to be the drift of this passage. And then, just what he means by the oft-repeated phrase, "immediate sight and insight," it is not easy to determine. We are furnished with no method of determining what an Intuition is. We are told that the Reason "immediately sees" it; but unfortunately the Reason of most men does not immediately see many things that are claimed as Intuitions by our author. What are considered Intuitions by some are differently interpreted by others. Take, for example, *time* and *space*, which our author, with most others, places among the prime truths. Many metaphysicians are contending that they are not realities, but mere relations. (See Dr. Cocker's *Theistic Conception of the World*, page 71; and Professor Bowne's *Metaphysics*, page 177, etc.) That the mind is able by immediate vision to behold ideas, laws, principles, to inspect its own operations, and reach conclusions without the intervention of any process of reasoning, seems to us unphilosophical.

President Porter seems to have in mind the new theory of our author when, in a brief historical sketch of the theories that have been held respecting Intuitions, he uses the following language:

> It has been extensively taught that these original ideas and first truths are discerned by direct *insight* or *intuition* independently of any relation to phenomena. The power to behold them is conceived as a special *sense* for the true, the original, and the infinite; as a divine Reason which is permitted to gaze directly upon that which is eternally true. Such are the representations of Plato, Plotinus, etc., among the ancients. Thus the Platonizing and Cartesian divines of the 17th century, as Henry More, John Smith of Cambridge, Ralph Cudworth, and multitudes of others, freely express themselves. Malebranche, Schelling, Coleridge, Cousin, and others, have given sanction to such views more or less clearly conceived and expressed. Those, who combine with philosophic acuteness the power of vivid imagination and eloquent exposition, not unfrequently meet the difficulties which attend the analysis and explanation of the foundations of knowledge by these half-poetic and half-philosophic representations. It is manifest that the representations which they give are not true when literally interpreted. No direct inspection of primitive ideas and principles is conceivable. It is not by withdrawing the attention from, but by fixing it upon, the facts and phenomena of the actual world that the truths and relations of the world which is ideal and rational can be discerned at all.*

* *Intellectual Science*, p. 434.

Our author's new theory imposes upon the Reason an undue amount of labor. According to his theory, not only does the Reason furnish us intuitive ideas, but it also performs the work of the inner sense in observing the operations of the Mind, as well as the work of the Understanding in reasoning upon the facts observed. Metaphysicians have commonly confined the work of the Reason to the production of intuitive ideas; while the presentative or observing faculty has been allowed to do the work of introspection of the mind's operations; and to the Understanding has been assigned the task of classifying and judging. In other words (as these faculties are only terms used to aid our thought, and express merely the acts of which the mind is capable), our author teaches that furnishing intuitive ideas, introspecting the mind's operations, and determining principles or laws are identical acts, while they have commonly been regarded as very distinct. He puts upon the Reason a large part of the work which has commonly been assigned to the Understanding, and to Perception, or the Inner Sense. In other words, he has no use for the other faculties of the mind in psychology, but puts upon the Reason the entire labor of constructing a mental science.

If the above exposition of Dr. Wentworth's theory of the Reason be correct, it will readily appear that he could not walk in agreement with Dr. McCosh, who finds in the Reason simply intuitive ideas, which are authenticated and classified by the Inner Perception and the Understanding. We are very strongly impressed, however, that the disagreement largely arises from the pernicious habit which metaphysicians have of calling the same thing by different names. Under the terms, "Self-consciousness," "Introspection," "Reflective Reason," etc., Dr. Wentworth seems to include substantially what Dr. McCosh means by Induction. Our author devotes a chapter to proving that his method is rigidly scientific. The first reason given is, that it is grounded in observation, and he has already quoted Dr. McCosh as saying of the inductive method, that Observation is its first, last, and main process. The entire process, which the author describes under the head of Self-consciousness, seems to be a blending of what other metaphysicians place in the categories of Inner Perception and the Understanding. His "discrimination," "analysis," and "abstraction" seem to be sub-

stantially, though not formally, the Induction which he has so soundly berated. In various parts of the book we find such passages as the following:

Although in the spontaneity of conscious and primary activity we may feel the trustworthiness of our knowing faculties, and may enjoy an undoubting assurance of the reliability of their decisions, we are not, when we have arrived at self-conscious maturity, satisfied with this native confidence we have in their credibility. We desire to gain, also, a *reflective* assurance of their credibility. And *we are constrained to criticise* them, and *determine their trustworthiness by the use of scientific rules and tests.* —Page 287.

It deserves to be here repeated, however, that Consciousness is the antecedent and pre-requisite of Self-consciousness. The latter is wholly dependent upon the former, and is, and must be, forever limited to the *use of the materials which it furnishes.* Self-conscious reflectivity can prosecute its researches only as it *seizes upon, and employs itself about, the reproduced phenomena of Consciousness.* The reproduction of the concrete facts of conscious spontaneity, that is its initial and most fundamental work. The truth of all its subsequent affirmations and conclusions is dependent upon *the accuracy with which that work is done.*— Page 251, etc.

Now, absolute knowledge is given to us in the theory of investigation and criticism, [which ?] I have endeavored to unfold. And, therefore, this theory fulfills the conditions of an adequate scientific critique of the rational intellect. It does this, in that it presents to us, at every step and stage of the process, the rational intellect itself in introspective intuitive action; not in ordinary intuitive action, as when engaged upon singular objects; or, as when, employed upon pure and abstract ideas, it cognizes and affirms axiomatic and primary truths; but, as turned inward upon itself in introspection, and *gazing, with clear, perceptive vision, upon its own actings and productions;* thus *verifying its own knowledge, questioning and deciding upon the validity of its own faculties and modes of cognition,* and empowering itself, with absolute certainty, to make the marvelous and seemingly paradoxical assertion that it has absolute knowledge that it knows with certainty.—Page 290, etc.

Every cognition, belief, judgment, or affirmation of the rational intellect given in spontaneity, when reproduced in Self-consciousness, and *subjected to the gaze of the Reflective Reason,* must, there and then, yield up all it contains, and be precisely what it is seen to be. Every one of these must wholly disclose itself, in its elements, relations, modes of genesis, and degrees of certainty, *when analyzed by the Reason in intuitive self-conscious action.*—P. 291.

We are constrained to think that the phrases italicized in the foregoing passages all point to processes of reasoning which,

more or less, involve the Inductive method; Dr. Wentworth assigning the whole operation to the Reason, while Dr. McCosh and others find employment in it for the Perception, the Reason, and the Understanding.

Still further, our author feels called upon, near the close of his work, to explain that his method does not lead to pure idealism, or a denial of the existence of matter; and in so doing has occasion to disclose a still broader scope for the Intuitions, and a heavier task for the already over-burdened Reason. It might be objected to his method, he says, that it can furnish no knowledge of matter, since all mental "facts, causes, and laws" are given by Intuition. His solution of this difficulty is, that our knowledge of matter is likewise intuitive. The Reason immediately apprehends the existence of matter, performing, in addition to all its other labors, the work of the sense perception. He says:

> Our method declares that, by means of sensation, both self and body are simultaneously introduced into Consciousness, and thus subjected to the searching insight of the Reason in intuitive action. Through sensation, the Reason intuites (?!) body as a real substance as readily as it does self.—Page 395.

But, while furnishing a knowledge of the existence of matter, the Reason does nothing more; the nature, qualities, laws of matter, must be discovered by some other process. Thus it appears that Intuition furnishes us a knowledge of the fundamental ideas of the mind, as well as the causes, laws, and results of mental operations, and also a knowledge of the existence of matter. To the Reason are thus assigned the duties of sense perception and inner perception, and to the Understanding is left merely the task of searching for the nature, qualities, and laws of matter.

Our knowledge of mind and all its operations is intuitive; our knowledge of the existence of matter is intuitive; but our author grants to Induction the humble task of investigating the laws and qualities of matter. It would seem as though consistency requires him to halt his method at the boundaries of matter, and proclaim himself a pure idealist; or, having crossed the border, to make a complete conquest of both realms, and drive Induction from physical as well as mental science.

The book closes with a series of conclusions or corollaries

that necessarily follow if the author's main propositions are correct. These conclusions have no place in his discussion unless they depend upon his theory, and sink or swim with it. For some of them this claim is directly made, while as much is not asserted of others. It is not necessary to call attention to all these inferences, but some of them need to be emphasized. One is of great importance, namely, that his method enables us to define the precise extent and limits of the science of psychology:

> And what distinctness of outline and definiteness of aim do those principles of method we have set forth impart to psychological science! By them we learn that psychology has only to do with what the Reflective Reason intuitively perceives, as it looks in upon the facts of Consciousness. Whatever is beyond the possible intuition of the reason, as it is engaged in scanning and questioning the phenomena of the inner world, is outside of the jurisdiction of this science, and ought not to be regarded as a matter of psychologic quest, or thought.—Page 344.

According to the theory of our author the facts of psychology can be reached only by Introspection, and are apprehended intuitively. On such a theory, of course, every thing is ruled out that intuition does not reveal. Mental science is, no doubt, greatly simplified by such a process. The author says further:

> The sole faculty of the intellect which psychology employs is Reason—in the attitude of Introspection. The only data with which it is concerned are conscious facts and their environments, self-consciously reproduced. The only intellectual process which it brings into requisition is intuitive sight and insight.—Page 344.

Furthermore, our author denies that any process of reasoning is necessary in determining the laws and environments of our intuitions. He says:

> Unless, when I reflect upon the Intuitions of Reason, I do so by the use of Reason itself, in intuitive action—unless, when reproduced in Self-consciousness, I look upon them directly, and apprehend their absolute truthfulness immediately, and without any sort of probation or reasoning, I can never be satisfied of their unerring veracity, nor rely upon the immutable certainty of their decisions. —Page 218.

To indulge in a process of reasoning respecting our intuitions is to cast doubt upon them, according to this and other

statements of the book. Not only the ideas, but all facts and laws related to them, are determined by Intuition.

If all this be true, we should enlarge the scope of the corollary above referred to, and declare that our author's method makes the study of metaphysics unnecessary and impossible. If all our knowledge of mental operations is intuitive there is no place left for investigation; all reasoning respecting the powers and laws of mind is excluded. If it requires no process of reasoning to discover intuitive ideas, and if it invalidates them to reason about them; if, as the author asserts, "psychological classification" (page 115), "the laws governing mental operations" (page 126), and "mental causes and powers" (page 132) are all "intuitively apprehended," there is no room for the study of mental science. We already know intuitively respecting it all that can be known. And, really, this elaborate discussion of the subjects involved is wholly unnecessary; for, already, according to his theory, men apprehend intuitively all that he reasons so valiantly to teach them.

To give this objection another form, is not the fact that most metaphysicians do not take the view of our author positive proof that his theory is incorrect? If Intuition furnishes all the ideas he enumerates, why has it not furnished them to the thinkers whose theories he seeks to demolish? For, what is an intuition? Take the author's own definition: "It is a conviction, cognition, or judgment of the mind by which a truth is perceived or a fact is known immediately, and without reasoning."—Page 224. Why have not all the truths of our author's book been "perceived immediately and without reasoning" by metaphysicians? and does not the fact that they have not been so perceived tend to cast suspicion upon them? If he is the only one who, at this late day, has discovered their nature, is it not probable that they are not what he takes them to be?

And we are constrained to say, further, that his entire divergence from former lines of metaphysical inquiry, and the severity of the judgment he pronounces upon former investigators, greatly tend to discredit all metaphysical study. If the main work of each writer on the subject is to point out, with no little warmth and acidity, the absurdities and contradictions of fellow-laborers in the same field, the ordinary reader receives

the impression that such speculations are of no profit. We reached the conclusion years ago, that in the domain of metaphysics it is the simplest possible matter for even acute and thoughtful men to talk nonsense. Stately and pretentious words are rolled out in magnificent array, which are burdened with no clear thought; and the writers are not reluctant to convict each other of contradiction and folly. Our author is not blind to this state of things. He says:

> What has been the effect of this general contempt with which the results of psychologic thinking have been regarded—of this supposed unreliable nature of that extended mass of literature which has borne the name of Mental Philosophy? I answer, the effect has been to bring discredit upon all the highest branches of Scientific pursuit; to create a general distrust as to the reliability of all kinds of human learning; and to awaken and give countenance to that worst, most desperate and incurable of all species of skepticism, namely, lack of faith in the truthfulness and credibility of our intellectual powers.—Page 362.

We greatly fear that his speculations, instead of remedying this evil, have tended to make it worse.

Another inference is, that the adoption of his method must result in the eradication of sensationalism and materialism, and he exclaims, "A consummation devoutly to be wished!"—Page 347. We should be glad to have such a result accomplished, but cannot see how the adoption of any method in mental science must necessarily prevent a certain class of thinkers from believing that matter is the sum and substance of all things. Clearly this is not a corollary of our author's main proposition.

Another conclusion reached is, that the adoption of his method will banish the use of material comparisons and illustrations from metaphysical discussions. He very justly says:

> When the attempt is made to explain mental phenomena by physical allusions, confusion of thought always ensues; the mind is cheated into the belief of a real analogy where none whatever exists.—Page 358.

There can be no doubt that much of the confusion existing in metaphysical literature results from the imperfection of language, which requires the use of figures of speech in discussing mental ideas. The mind is very prone to rest in the figure and go no further. And especially where the thought itself is somewhat confused, the use of illustrations results in "confu-

sion worse confounded." If, therefore, he can relieve philosophy from the use of figures of speech he will render the world of thought a real service. But, alas! the author and special champion of the new method found it necessary to use a material illustration in the elucidation of that most recondite and mysterious thing which he denominates "Sub-consciousness." He says:

I have somewhere read, that if a stringed instrument be played in the vicinity of other instruments of its kind each of its tones will by them be answered and repeated in subdued and gentle undulations. And this is a fitting illustration of my meaning.—Page 130.

In confirmation of his own criticism on the use of such figures, it may be doubted whether his illustration in this case will convey any meaning whatever to his readers. And yet in the present state of language metaphysical writers must employ figures or cease to write. Figures are wrapped up in single words, and much of the self-contradiction and criticism to be found in metaphysical literature results from misinterpretation of figures and misunderstanding of words.

The remaining inferences touch the sphere of theology, and are of vital consequence to religion and morals. The claim is directly made, that we cannot know God by any other method than his. Dr. Wentworth utterly discredits all proofs of the divine existence which result from a chain of reasoning. The knowledge of God is an intuition—nothing more or less. Here is a statement, at some length, of his position:

If the being of God must be ascertained by us as the concluding result of a chain of reasoning, carried on by the employment of abstract ideas, as is almost universally consented to by all theologians, whether of the Cambridge Platonic School, of which Cudworth and Clark are the representatives, or of the more realistic school represented by Paley, then to me it appears plain that no scientific foundation can be found for theology, and we are forced to accept Kant's skeptical position with reference to the divine existence. . . . The propositions contained in the last section I am obliged to admit, whatever may be the result; for they approve themselves to my reason; and I seem clearly to discern their truth. What follows? Why, that our cognitions of the Divine Being as being, in order to be valid, and to afford a solid basis to theology as a department of ontological science, must be gained through intuitions, not as the result of syllogistic forms of thinking. I must confess myself unsatisfied with,

and unconvinced by, those arguments concerning the being of God, the living, personal God of Christianity, that are drawn from the ideas of the necessary and the contingent, the absolute and the conditional, the infinite and the finite, evolved in the mind by abstruse metaphysical reflection; or, from the notions of intelligent design, derived from viewing the wise correlations and combinations of objects and forces in the natural world. . . . In order that I may apprehend God as an actual existence, he must immediately impress himself upon my Consciousness. He must reveal himself to my inner being, by the production therein of such phenomena as will afford my reason an opportunity or occasion for intuitively beholding the divine nature.—Pages 408–412.

It is certainly a startling statement that we have had no means of knowing the existence of God until this method was discovered in the latter part of the nineteenth century, and that the proofs of the divine existence stand or fall with the theory of this book. We have been waiting and hoping for a universal recognition of an Intuition of the divine existence, but confess ourselves alarmed at the deliberate proposition to abandon all other lines of proof. In view of the author's statement that a knowledge of all being is derived by Intuition, the argument that the Arab is said to have made for the existence of God, by pointing to the tracks of a camel in the sand about his tent, will have a new meaning. Not only the existence of God, but that of the camel also, will be known as an Intuition, according to the new method. If the "foot-prints" of God in creation do not prove his existence, neither do the foot-prints in the sand prove the existence of the camel.

A knowledge of human freedom is also made dependent on the acceptance of this new method. The Baconian method is declared to bind all things in the chains of necessity. The following passages contain the substance of the argument:

Free facts—that is, those not produced by the force of an internal or external necessity, but which might, upon the mere choice of a free agent, have been otherwise—the inductive method, from its very nature, is compelled to ignore. In all its researches, it goes upon the assumption of the indissoluble and unvarying connection of natural cause and effect. It not only takes for granted the principle that every beginning must have a cause, but that every beginning must be the necessary result of its own cause. It not only begins with postulating the great principle of Cause and Effect, but also assumes, with reference to all facts lying within its proper range, that their causes must,

under like circumstances, invariably produce the same effects. Now, these postulates of Induction are true when predicated of physical phenomena and causes, to the investigation of which that method is precisely adequate, but, when predicated of some of the facts and causes that appear in Consciousness, they squarely contradict the great fact of man's freedom, and are as false as any propositions can be. . . . Though ten thousand facts, proceeding from a free cause, might be submitted to its inspection, this method would forever remain blind to their true nature; nor could it ever attain to a correct apprehension of the nature of their cause. . . . Those philosophers who have learned to view the human mind from the inductive stand-point, and have undertaken the exploration of Consciousness guided by the rules of the inductive theory, have, almost invariably, arrived at conclusions irreconcilable with the doctrine of man's free agency. —Pages 432–434.

On the other hand, it is claimed that the new method "admits and explains the free facts of Consciousness." Only about one and one half pages are given to the proof of this claim, and there seems to be need of a fuller exposition. In fact, it is merely a statement, and not a demonstration. The substance of the passage is contained in the following sentences:

As, however, the student of mind who shall begin and prosecute his researches under the guidance of those rules of method set forth in this treatise, shall enter the arcana of his own being, moved with the desire to know himself, he will not be required to look through any discoloring or distorting medium, nor will he be hindered, by the philosophical spectacles he may wear, from seeing any class of facts having existence there. On the contrary, the principles of his method will require him not to overlook any thing, and to look at every thing precisely as it is, while turning the eye of rational Reflection within, and gazing upon the objects and realities of that wondrous realm of being, illuminated, as it is, by the white light of Consciousness; and, at the same time, he is assured that he can see every thing there just as it is, since the seeing is, in this case, performed by the Reason in intuitive action; the eye of rational personality being turned in upon movements, laws, and forces that are immediately disclosed to it, as they stand forth self-consciously disclosed.—Pages 436, 437.

It is true that philosophers have mainly fallen short of a clear apprehension of free agency. Human freedom is an exception in the general order of things, and they are reluctant to admit the principle of exceptions. The law of necessity calmly reigns throughout the material universe. Plants and animals grow and propagate beneath its relentless sway. It is

only rational beings who break from under this wide-spread principle; and even here the revolt is only partial. The mind, in its operations, is mainly under the sway of laws that are absolute and unrelenting. Only in one direction, and with respect to one class of acts, is the human mind free. As Dr. Wentworth declares, this freedom can be predicated of only "some of the facts and causes that appear in Consciousness." God has seen fit to exempt rational beings from the operation of this otherwise universal law of necessity, so far as to give them the power of choice in moral questions; and it is not strange that philosophers should overlook this exception, or even deny its existence. It is very doubtful whether philosophy will ever throw much light on this question, and whether one method will be more availing than another in its elucidation remains to be seen. In the meantime, in his dealings with men, God serenely assumes that they are free, and, in their intercourse with one another, they act on the same assumption.

The last inference is of immense scope, namely, that the new method affords a reliable basis for the moral and rational sciences. Our author says:

> The Humanities and Rational Sciences are numerous, and quite as useful and practical as those which depend for their origin and growth upon physical observation, as must at once appear upon a mention of a few of them, such as Logic, Natural Theology, Moral Philosophy, Rhetoric, Political Economy, Jurisprudence, and the Laws of Nations. The "materiel" of this class of sciences consists, in the last analysis, for the most part of ideas, concepts, notions, which spring up within the mind itself by the action of subjective laws and processes of thinking, feeling, and acting. The validity and truth of this class of sciences will, therefore, depend almost wholly upon the care and accuracy with which these elementary ideas and concepts and notions are fashioned, and the correctness with which the deductive processes of reasoning upon them or from them shall be carried on. If this work of fashioning the elementary ideas and concepts, and of reasoning thereupon, shall be performed with entire correctness, the resultant systems of thought will be free from all admixture of error; and thus be intellectually nutritive and practically reliable, and wholly deserving of the name of science. The correctness with which the above-named work is wrought, is, and must be, chiefly conditioned upon the clearness with which the ideas and concepts of the mind are envisaged, as they shall be inspected in Self-consciousness, and the fullness and accuracy with which the relations involved in them shall be perceived and stated in the reasoning

processes. And it is here, in the securement of this clearness of envisagement, and this fullness and accuracy of apprehension of abstract relations, that our method is capable of furnishing the most valuable assistance.—Pages 439, 440.

It is not here claimed that our author's method can do more than furnish the ideas and facts upon which these sciences are built; but, according to the whole tenor of the previous discussions, the "work of fashioning the elementary ideas and concepts, and of reasoning upon them," is liable to vitiate the conclusions reached, and to render the result worthless. In the face of his own reasoning he can hardly claim reliability in the moral and rational sciences as a corollary of his method.

Such is an imperfect outline of the arguments and claims of this, in many respects, remarkable work. The aim of the book is nothing less than a revolution in mental science. The author does not deny that some truth has been discovered, but he proposes for the future to set aside all former methods and pursue the investigations of metaphysics by an entirely new process; and he pronounces his method to be "of a distinctively unique and peculiar character." If all that he claims for it is valid, it is a genuine insurrection against all older authorities in psychology, and it might prove a great blessing to mankind. All that remains to be desired is a satisfactory demonstration that the theory is correct. The author can hardly expect it to be received without question by those who have been accustomed to think along other lines; and, in fact, he does not so expect, but fully understands that he runs the hazard of failure in publishing his theory to the world. He says:

To succeed, however, in our attempt requires more than speculative independence. To doubt a long-cherished and almost universally received opinion is one thing, to vindicate and establish the doubt is quite another; but, nevertheless, I propose to hazard the undertaking; even failure herein is not dishonorable.—Page 57.

And, surely, to fail "herein is not dishonorable." If the author is at fault in his conclusions it is in a field where all have gone astray, some partially, some totally. It is to be hoped that his book will attract the attention of metaphysicians, and call forth extensive criticism and review. He may well covet and invite a searching analysis of his theory from those best able to render it.

## Art. IV.—CORRESPONDENCE OF DR. COKE AND EZEKIEL COOPER.

[The following letters—most of which have never before been printed—have been selected from the posthumous papers of Mr. Cooper, and are now given to the public as a valuable contribution to early Methodist history, and as an honorable record for both of the writers. The selections have been made by Rev. G. A. Phoebus.—Ed. Meth. Review.]

Rev. Ezekiel Cooper to Dr. Coke:

*August* 11, 1791.

. . . Permit a friend to drop a caution to you, viz.: when you visit this Continent again, come with great care, with precaution, for you are suspected, by some of your sincere friends, to have conducted yourself when last here with a degree of unkindness to this Connection, and especially to our ever worthy brother A., [Asbury]. It appears to them as tho' there were designs against Brother A., and you must know nothing will touch the majority of our preachers sooner and more powerfully than to seek the unjust injury of him who has served them so long and so faithfully. I am unwilling to say too much upon this critical subject; but, feeling sensibly for the cause, I drop a few hints. I fear our brother in the lower part of Virginia [J. O'Kelly] is too much prejudiced against Mr. A., and I candidly believe his ambition carries him to measures unbecoming a servant of Jesus, in filling other minds with his own prejudices to strengthen his party, and obtain a conquest for a conquest. Should you favor his scheme, it may be very unthankfully received by you that I thus speak. But, let others mistrust as they may, I am unwilling to suppose you would unite with a party spirit, which, if persisted in, will certainly make havoc, division, etc. . . .

Be assured there are strange spirits at work. I wish to be for no party but the blessed cause of Jesus, and to unite with that which appears just, wise, and scriptural. . . .

I am, yours, etc., Ez. Cooper.

Dr. Coke to Mr. Cooper:

New Chapel, City Road, London, *Nov.* 22, 1791.

My very dear Brother: I would have written to you sooner; but a variety of circumstances have prevented. Soon after the English Conference, I found it in my heart to visit France. . . .

I had some design of going over to you "for good and all," as the common proverb is: but I now feel such a desire of being the happy instrument of spreading the Gospel in France that I believe I shall never give up my labors there entirely to others.

I hope to see you at the General Conference. However, remember, I come as a man of peace. O my dear brother, I only

desire to live to be in some degree an instrument of uniting God to man, and man to man. The salvation of souls, and the *union* of believers, shall be, I am determined, my only points to aim at and pursue, from this time forward. The time for every thing else is past. The Lord enable me to devote the remainder of my life's short day to his glory. . . . I am, your very affectionate Brother,

THOMAS COKE.

In 1798, Dr. Coke wrote to Mr. Cooper two letters, from which the following extracts are taken:

LONDON, *April* 21, 1798.

VERY DEAR BROTHER: . . . Unless I am particularly wanted in America, I believe I shall spend the next winter in England, God willing, which will enable me to settle all my little affairs in this country in the completest manner, so as to be ready to devote myself to the service of my American brethren: not but I shall be at any time ready at the call of those whose servant, for Jesus's sake, I now particularly consider myself; I mean the Methodist societies on your continent. . . .

After what I have observed above, you may easily perceive that my return to this country for a season, at the importunate request of the British Conference and by the advice of Bishop Asbury and the Virginia Conference, is not by me considered as in the least degree dissolving my solemn engagements which I made to the last General Conference in America. Though I am now here, as it were, the prisoner of the Lord, I am, notwithstanding, yours by every tie which love and truth can make. . . .

Your very affectionate brother, T. COKE.

In the second letter, under date of December 18, 1798, after recounting the terrible scenes of bloody strife then raging, the rebellion in Ireland, the persecution of the Methodists in the island of Jersey, and the increased responsibilities thrown upon the doctor in caring for the suffering and persecuted flock, there is the following:

If I was to give you the accounts of their [the Methodists'] sufferings which are now in my possession, you would be exquisitely pained. At last the government of the island passed a law for the banishment of all our people able to bear arms, which of course included their families. On this, we appealed to the King and Council, to whom an appeal lay: and our Government at home has indeed acted in the noblest and most generous manner. They have not only annulled the law, but are taking effectual steps to prevent any persecution in future. Our people in Britain are certainly unspeakably obliged to their Government for the pains it has taken in consequence of our appeal. But this business, which lay *entirely* upon me, has engrossed my time almost night and day for about ten weeks. So that your loan of

me to England has not, you see, been useless through the blessing of God. . . .

Pray for your truly affectionate brother, T. Coke.

In 1802 Dr. Coke wrote again to Mr. Cooper, from which letter the following extract is taken, showing his tender regard for his American brethren, and his recognition of his obligations to our Church:

My very dear Brother: The great revival on the continent [of America] rejoices me exceedingly—yea, more, I can truly say, than a revival in any other country in the world. I have read to thousands, and shall read, God willing, to tens of thousands, the accounts I have already received of the progress of the work in Maryland, Delaware, and Tennessee. I am glad to find that my two old venerable colleagues are able, by travelling separately, to preside at all the Annual Conferences. I frequently travel with them in spirit, and never forget them and my other American brethren any night whatever, while I am bowing my knees before the throne. I am yours to command; and consider my solemn offer of myself to you at the General Conference before the last [Conference of 1796], to be as binding on me now as when first made; and nothing shall keep me from a final residence with you, when I, God willing, meet you at your next General Conference, but such an interference of Divine Providence as does not at present exist, and such as shall convince the General Conference that I ought to tear myself from you. Nothing less, I do assure you, shall prevail with me to leave you. . . .

Pray for your faithful friend and brother, T. Coke.

Liverpool, *Mar.* 6, 1802.

In 1803 Bishop Coke wrote to Mr. Cooper as follows:

Lincolnshire, *Aug.* 29, 1803.

Dear Friend: I sit down to write to you one short letter before I have the pleasure, God willing, of seeing you. I intend to sail in an American ship for Philadelphia, Baltimore, or New York in October. The Lord has opened my way wonderfully and clearly (I was going to say, that he has written it on my mind as with a sun-beam) to be wholly yours. He has endued the British Conference with the true missionary spirit: and they can and will support the West India Missions, God willing, with ease. They indeed used every argument which pure love and great esteem could suggest to detain me. But I am now going to spend the remainder of my life with you. The Lord blesses me with wonderful health for one in his 56th year of age; and, blessed be his name, he does in infinite condescension make himself known to me. I am much obliged to you, very much obliged to you, for your kind attention from time to time in circulating my letters; and for your many other kind instances of friendship.

Please give my love to y^e^ Preachers; and remember me before the Throne of grace. God bless you. I am,

Your much obliged and affectionate brother and faithful friend,

T. COKE.

In 1805 Bishop Coke addressed a Circular Letter to all the preachers of the Methodist Episcopal Church in America, printed by Strahan and Preston, Printers Street, London. Though reference is made to the Circular by Dr. Bangs in his *History of the Methodist Episcopal Church*, the text is not given.

VERY DEAR BROTHER: Before you have received this letter, you will probably have heard of the alteration which has taken place in my state of life by marriage. I therefore feel it my duty to write to you in the fullest and most ingenuous manner, in respect of my relation to you, and the Methodist Connection in the United States of America.

About ten years ago, when it was the unanimous judgment of the General Conference that the Episcopacy needed to be strengthened, I proposed to reside with you for life; in consequence of which the most solemn engagements were entered into on both sides. The fulfillment of these engagements was delayed, with the consent of the Conference, by various circumstances then unforeseen; but I have never broken them in the smallest instance: and am now as willing to fulfill them as ever I was at any moment since I made them. My most beloved wife is also equally willing. She is, indeed, a twin soul to myself. Never, I think, was there a more perfect congeniality between two human beings than between us.

But, on the other hand, I should be the most ungrateful of husbands if I trifled with her health or feelings. It therefore does not appear at all probable that I shall make you another transitory visit. I cannot think of leaving my most dear wife for so long a time as a transitory visit would require; nor can I think of making her cross the Atlantic ocean twice for such a purpose. If we come to you at all, we come for life. But if we come for life, we come under the most express, permanent, and unalterable conditions; except in the case of the death of Bishop Asbury, in which case I should consider it as my duty to sail for America as soon as possible. But before I mention these conditions, I must make some observations respecting my venerable and highly esteemed friend, Bishop Asbury.

As far as I know my own heart, I can most truly say, that I have not a wish in my soul to intrude in the least degree on the labors of Brother Asbury. As long as he can regularly visit the seven Annual Conferences, you do not want me. But if he was so debilitated that he could not attend the seven Conferences, I should be willing to come over to you for life, on the express

condition that the seven Conferences should be divided betwixt us, three and four, and four and three, each of us changing our division annually; and that this plan at all events should continue permanent and unalterable during both our lives. I trust that our gracious Lord will continue so to strengthen Brother Asbury, that the necessity or expedience of this plan may not happen. But if it do, the Annual Conferences or the General Conference must be consulted on this business, and I have no doubt but they will determine with the utmost sincerity, and irrevocable integrity. I promise also, on my part, to abide most sacredly by my engagements, and to be yours entirely for life, if you judge it expedient, on the conditions before mentioned. Nothing, in that case, shall detain me in Europe for a moment after I have settled my affairs, but such an illness on my wife's or my own part as will absolutely incapacitate her or me from going on ship-board: for I can by no means leave her behind me.

But there is no present appearance that we shall be detained on the above account. My wife is one of the best of women; she breathes the genuine spirit of a Christian pilgrim, and would go with me any where, yea, through fire and water, in the will of God. My health has not been so good as it is at present, I think, ever since I first visited America, or even then, praised be God. The constitution of my beloved wife is a very delicate one; but with great care and attention it is my opinion that it is likely to bear the fatigues of travelling for many, many years. She has been, indeed, brought up in a most tender and delicate manner, and therefore needs conveniences through life which others, not brought up in the same tender way, have no need of. But the Lord has blessed her, and me through her, with a sufficiency to supply both her and my wants, in every respect, without being burdensome to any society.

We were married on the 1st of last April, and in six weeks we travelled about 400 miles; and in a few days we are going on another tour of about 600 miles, in which we shall cross the Irish Channel.

I must now observe that I do not intend, by any of the observations I have made, to derogate, in the smallest degree, from the worth and integrity of my old, venerable, and worthy friend, Bishop Whatcoat. I have, ever since I knew him, held him in very high esteem; but his age and infirmities render it impossible for him now to take even half the work *entirely* under his own care as a bishop. But I am truly thankful to find, by the accounts I have lately received from America, that he is able to meet Bishop Asbury at many of the Conferences.

There is no remarkable revival in the British or Irish circuits at present, but there has been a gradual increase in Britain. Our missions, both at home and abroad, prosper very much. I have sent to Brother Cooper and Brother Wilson a printed account of their prosperity, which I lately drew up. I bless God that the Committee which the Conference has granted me to aid

me in the management of the finances of the missions, to answer letters, etc., etc., etc., have shown such attention to the business, and have afforded me such aid, that I am now assured that the missions may be carried on with spirit without me, notwithstanding the fears of my British brethren in Conference concerning them.

Favor me with an answer to this letter, directed to me at the New Chapel, City-Road, London; and give me some account of the work of God in your district or circuit. Accounts of the great revival in America are exceedingly pleasing and profitable to our congregations in Great Britain and Ireland, and to the readers of our magazines. I wish you could see all my heart: if you did, you would find it as much, as cordially, attached to the American Methodists as ever it was in any part of my life.

I now leave the whole to the gracious disposal of our God; and recommend you, as I do daily, in humble and earnest prayer to his gracious protection. Remember me and my dear wife in your prayers; and believe me to be, what I most sincerely am,

Your very affectionate brother, and faithful friend,

T. COKE.

NEW CHAPEL, CITY-ROAD,
LONDON, *June* 1, 1805.

The reply of the Annual Conferences to the above Circular Letter drew forth from Bishop Coke the Circular Letter dated Jan. 6, 1807, a copy of which is now given. In it will be seen the defense made by the doctor against certain statements contained in the letter of the Annual Conferences:

(Copy.)

FALMOUTH, COUNTY OF CORNWALL, ENGLAND, *Jan.* 6, 1807.

MY VERY DEAR BRETHREN: I have received your Official Letter and sit down to vindicate myself, as I value your esteem very much. But it will be nearly impossible for me so to do to your full satisfaction, unless you give me credit concerning my motives —concerning the movements of my heart, as far as I am acquainted with them, and the views and intentions of my mind. I then, in the first place, declare to you that I have a strong and unfeigned love toward you all, and that the interests of the cause of God among us in the United States of America cleave very closely to my heart, and are a subject of my daily prayers.

In the second place, I highly venerate Bishop Asbury, and consider him as a second father, instrumentally, of the work among us in the United States. (Excuse me for using the word *us*, for I still consider myself as one of *you*.) I must, therefore, beg (and claim it from your candor) that nothing I shall say in my own defense may be considered in the least degree as disrespectful to him; as I consider him as acting in every thing which relates to me, as well as in all his episcopal labors, according to your will, that is, the will of the General Conference. I now proceed to my vindication.

About ten or eleven years ago the General Conference voted that *the Episcopacy needed to be strengthened.* The debate was remarkably solemn and affecting; and I was moved, by my ardent love of the work, to offer myself to you as a Coadjutor with Bishop Asbury, *for the strengthening of the Episcopacy.* Many were the prayers put up and many and solemn were the *reciprocal* engagements entered into at that time.

Either that day or the next, Bishop Asbury proposed to me a plan of operations—I was to visit Albany, Vermont, and the whole of the New England States, as far as our work then extended in those parts, taking Philadelphia, New York, and if I pleased, the Peninsula in my way; and to meet Bishop Asbury in the spring in some part of New England. I was astonished I did not see in this plan anything which related in the least degree to my being a Coadjutor in the Episcopacy, or which at all served to strengthen it; though it was for that purpose, as the primary point, that it was thought eligible by the General Conference that I should reside for life in America. Bishop Asbury was to hold the three Southern Conferences entirely by himself, and I was to spend my whole time *merely* as a preacher; and on a plan upon which I should spend the chief part of my time in preaching to very few. The Northern States would be covered with snow. I should have mountains of snow to ride over, only to preach in general (a few towns excepted) to the family where I was and a few of their neighbours. When Bishop Asbury retired, I fell on my face before God and said, "O God, what have I done?" Some of the presiding elders came to me afterwards to form my plan: and I was still more convinced that according to the whole plan I was to be nothing but a *mere* preacher. However, I was solemnly engaged: and though *you* had not yet in any degree complied with your part of the engagement, I was determined to move on even in that small sphere of usefulness. But before the General Conference finally broke up I received the Minutes of the British Conference, in which I was appointed to preside in Ireland for the ensuing year. This was done after I set off for America. I had promised the Irish Conference when I was at that Conference that if I was so appointed, I would be with them, God willing. This point I laid before the General Conference, and they unanimously judged that I ought to fulfil my engagement with the Irish brethren. I then proposed to Bishop Asbury to accompany him to the three Southern Conferences, and to sail to Ireland from Charleston. We accordingly went together; but to my astonishment I was not consulted in the least degree imaginable concerning the station of a single preacher. I did not expect, nor wish, to be anything else than a Chamber-Counsel, the ultimate decision still to remain with Bishop Asbury. In short I neither said nor did anything during the whole tour, which had any usefulness attending it, as far as I can judge, but preach.

When I went to Europe I fulfilled my engagements in Ireland,

and took a solemn leave of every Society in my tour, and of the Irish preachers at Conference. The British Conference being to be held in a fortnight, and being only three days sail and journey by land distant from me, I thought it my duty in gratitude to take my leave of them. Four times the British brethren brought my case into their Conference before they could prevail on me to take over an address from them to the Annual Conferences, for my return to Europe till the ensuing General Conference. But I informed them of the solemnity of my engagements in the fullest manner. I then returned to the States: but the length of the voyage, my capture by the French, etc., put it out of my power to visit more than two of the Conferences. Indeed I visited but one—the Virginia Conference. Bishop Asbury and the members of that Conference were unanimously of opinion, that I might honorably return to Europe till the General Conference, and that the General Conference in the circumstances in which I was placed, would excuse me. Still, to my astonishment, I was not consulted in the least degree imaginable either in public or in private concerning the station of a single preacher, and had nothing really useful to do, as far as I can judge, but to preach. But what astonished me, I think I may say almost beyond expression, was the following mysterious circumstance. Bishop Asbury was so weak in body at that time, that he was convinced he could not reach Charleston in time to hold the Southern Conference; and therefore he did not attempt it. I offered my service, as it would have been equally the same to me to have sailed from Charleston as from New York. But he refused me; and appointed Brother Jackson to station the preachers, and Brother Jesse Lee to sit as moderator in the Conference. I knew not how to account for this in any manner consistently with your solemn engagements at the General Conference.

The next General Conference came. I confess to you, my dear respected brethren, I was by this time afraid, considering all the circumstances already mentioned, that if you kept me with you you would render me comparatively useless. I therefore previously accepted of the Address of the British Conference to you; but did not by myself or by any other person take the least step towards the introducing of it into the British Conference. When I came to the General Conference, determined to abide by your vote, you allowed me after two days consideration to return to Europe until the next General Conference at farthest, but principally on account of the Irish mission. But I was surprised, I was astonished, that you entered into no explanation concerning our *reciprocal* engagements; for during my whole stay at that time, I was not even consulted in any thing which related to the Episcopacy. I did indeed lay hands on a few who were ordained, and that was every thing.

When I last returned to America I did really believe from Bishop Asbury's letters, as well as letters from many of the preachers, that you did intend to enter into my case, and to em-

ploy me in some manner as a Bishop, so that I should have the opportunity of giving my judgment freely on all Episcopal matters. Under this impression I settled all my little affairs in England, and took with me nineteen chests, boxes, and trunks (besides ten chests containing copies of my Commentary) leaving behind me only that part of my library which I should not immediately want, and which might be sent after me on my order, and that part of the copies of my Commentary which I intended to leave for sale in England. I had at the preceding English Conference various severe struggles in my mind, whether I should take my solemn final farewell of my English brethren or not. I did repeatedly give them sufficient reason to doubt whether they should ever see me again or not. But I accepted of their Address as they had drawn it up in relation to me, merely from the uncertainty which still remained whether you intended to employ me in America in any other way than *merely* as a preacher. However, when I arrived in Virginia I made up my mind to stay with you for life, and had formed a plan of visiting the North, and of returning time enough to meet Bishop Asbury at the General Conference. But when I was at Bro^r^ Ellis's, near Richmond, a thought struck me with amazing power, "You should go to Georgia, to meet Bishop Asbury at the Georgia Conference." The impression made on my mind by this thought completely robbed me of a night's rest. In two days I set off for Georgia. But how amazed I was to find that every thing was exactly in the same situation: that so far from strengthening the Episcopacy according to the solemn engagements of the General Conference when you accepted me in form as one of your Bishops, I was still not to be consulted in the least degree imaginable, either publicly or privately, in the station of a single preacher: nay, when I asked for a copy of the stations of the preachers of the Georgia Conference, which was granted to every traveling preacher, I was refused! I then clearly saw the will of God concerning me—that I ought not to reside in America for life, unless the General Conference consented in some degree to comply with its engagements. I did not, and do not, want to station the preachers as Bishop Asbury does. Nothing should be done to grieve that venerable man: but I approve of and prefer the stationing the preachers at every annual Conference by a Committee with the Bishops at the head of it. But every Bishop ought to have a right to give his judgment, or he is but the shadow of a Bishop.

When Bishop Asbury and I arrived at Columbia I opened my whole mind to him. I laid before him my situation in Europe —"that I had there the Superintending of all the Missions—the missionaries in Ireland, Wales, the West Indies, and the British provinces in America: I have, it is true, an advisory and financial Committee to assist me in the management of these Missions, for which I bless God. Every year I preside at the Irish Conference, and there the preachers are stationed by myself and a Com-

mittee of nine, who are the representatives of Districts, only the plan is brought before the Conference for their approbation. In England I have been always either secretary or president of the Conference, and also of the representatives of Districts, and my judgment has very considerable regard paid to it both in the stationing of preachers and all the other business of Conference: and in all these instances, unworthy as I am, the Lord is pleased to render me useful. In Europe I have incomparably more time for literary matters than I could have in the United States. In respect to preaching, I can preach to three or four times the number of people I could preach to in the United States, in the year, from the compactness of the circuits and the crowded state of the inhabitants. Now for me, I urged, to spend my life in America *merely* to preach would be sacrificing so much of my usefulness that it would not be agreeable to the will of God." Bishop Asbury acknowledged the force of my arguments, and only requested me to visit New England before my return to Europe; which I accordingly did. It may add to my usefulness in Europe, that I am now General Superintendent of a new Institution—a mission for breaking open new ground in England; on which eight missionaries are already employed. But I must beg leave to assure you, brethren, that notwithstanding all I observed to Bishop Asbury, and all he observed to me, I was determined to abide by the vote of the General Conference, only I intended, in that case, to come to an explanation on the present subject, which the candor of Conference would not possibly have objected to.

Perhaps, dear respected brethren, you will now be ready to ask, Why did you offer yourself to us? I answer, I love the cause in America. I saw how wonderfully God owned the work under the present form of things. I considered your continent as making about a third part of the globe: that in time, under the blessing of God, it will be fully peopled, and with peoples chiefly speaking the English language. Such a work I considered as of *infinite* importance. And though I knew that the Spirit of God and the labors of the preachers were the chief points; yet if the Connection was thrown into confusion by any events at present unseen, the work might be destroyed or materially injured. For this reason I offered myself. But I had not then the most distant idea that you intended to employ me as a *mere* preacher. And yet that has been the case from that time to this. Now at this present time I would willingly come over to you on this ground—to assist in preserving the union of your body. To preserve that union I should think my life well spent or well sacrificed. As to health, the Lord is pleased to give me an uncommon share of it for a person of my age. My dearest wife, who is a blessing wherever she goes (though she aims at nothing beyond the scriptural and delicate sphere of her own sex), can bear travelling, under the blessing of God, five thousand miles a year, and I can bear to travel 10,000 miles annually. But I want you to

indulge me with some explanation in respect to my sphere of action, if I come over. Though I wrote my Circular Letter with great simplicity, and without intending to break any engagement, and was so fond as even to think that you would approve of it, I would not have written it if I had had then the same light which the letters of the Annual Conferences have thrown upon it. I hardly knew what to write. Something I saw should be done to draw forth an explanation, for though the opportunity of preaching in all your pulpits was an honor infinitely above what I deserve, yet in the circumstances in which the Lord has been pleased to place me I would not, as the servant of Christ, sacrifice my considerable influence in Europe for a sphere comparatively so small as that of a mere preacher in America.

Do then, my dear brethren, condescend to write to me a letter of explanation. Send duplicates—please to send one by the British packet from New York, paying the postage to New York, otherwise the letter will not go; and another by the first merchant ship. I shall then most probably receive your answer before the next British Conference, which I particularly wish to do. God bless you all!

Pray for your affectionate and (what I am sure of) your faithful friend, (Signed) T. Coke.

To the Members of the Baltimore Annual Conference of the Methodist Episcopal Church:

Doctor Coke desired this copy to be made and sent to Br. M^cCaine as being more full and perfect than the letter he had sent to the Baltimore Conference. It is a copy of his letter to the Philad^a Conference, which will be forwarded you in the original.

Rev. Ez. Cooper,
Care Rev. John Hagerty, Laight Street, Baltimore.

In 1808, prior to the session of the General Conference of that year, Dr. Coke wrote the following letter to Rev. Ezekiel Cooper:

London, *Mar.* 1, 1808.

My very dear Friend: I have but a few minutes to write to you, to save the packet. I am come here from the north of England on account of a dreadful persecution which has arisen in Jamaica against our people. O what a blessing it is to be in a country where there is no danger of persecution! I have written to the General Conference my whole mind with great simplicity in a few words. I wish I had not sealed my Letter to the Conference; but (if you see no impropriety in it) you are perfectly welcome to open it. If the General Conference call me on a plan of real Episcopal influence (as well as preaching); such as amounts to a fulfillment of their engagements, and will enable me to fulfil mine to them, I go over to you for life. I entirely leave the plan to the General Conference; but my duty to God obliges me to

observe, that it must be a plan which will give me a general superintending influence. I do not want any arbitrary power, any individual *decisive* voice. I would not use it, if my brethren gave it to me. On this ground I stand; and I am sure it is the will of God.

As to my letter to Bp. White, most of my brethren who are now members of the General Conference were then children or lads. We had no regular General Conferences: we had had only one. There were only District meetings: the little Connection was in danger of becoming a mere rope of sand, if the Lord had been pleased to take away Bp. Asbury. As to the repetition of the imposition of hands, I considered it then, as I do now, as a perfectly unessential point. I acted for the best; but with no intention of taking any actual step but by the consent of *a General Conference.* But I charge you, my brother and my friend, that as far as in you lies, you take care of my character. I do not deserve to be treated severely by any of my American brethren. But, if instead of calling me in such a manner as will *enable* me to fulfill my engagements to them, they blot my name out of their printed minutes, it will not be blotted out of the Lamb's Book of Life. But I cannot indulge a thought that they will use me at all unkindly.

I have written nothing with an intention of offending my dear respected friend Cooper, or any of my dear American brethren. I love you all. I pray for you earnestly. I feel exceedingly for the prosperity of your work. My dearest wife joins me in love to you and Brother and Sister Wilson, and all the Preachers, and Brother and Sister Russell and family. God bless you. Pray for us.

I am yours, very dear friend, affectionately and faithfully,

T. COKE.

P. S.—I shall send you the Comment on the New Testament as soon as I am assured that the dispute at present subsisting between England and the States will not render it insecure. I do entreat that you will consider what I have written in the first paragraph as the sincere language of my heart. What I have added (you will give me credit I am sure) is sincere; but has arisen from some reports which have lately reached me.

2d P. S.—Please to tell Bp. Asbury, with my love to him, that I wrote to him by the last packet; and please to tell Br. M'Claskey, with my love to him, that I also answered his by the last packet, —lest the letters should miscarry.

After he had received the official letters addressed to him and the British Conference, by order of the General Conference of 1808, Dr. Coke wrote as follows to Mr. Cooper:

CHEPSTON, MONMOUTHSHIRE, SOUTH WALES, *Sept.* 8, 1808.

MY VERY DEAR FRIEND: Within these few days I received the Official Letters from the American General Conference to the British Conference and myself, as well as your very kind, very

friendly epistle. I am fully satisfied with the determinations of the General Conference. Even the only paragraph which a little affected me at first reading, I fully approved of on cool reflection—that Dr. Coke sh[d] not superintend in these States, unless first called upon, etc. Tho' abstractedly considered, it was not necessary, as I never interfered in the smallest degree with the affairs of the American Connection, when absent; yet it might be, and I believe it was very expedient to mention it, lest it should be imagined for a moment by the American Government, that I interfered in any thing relating to your country, while I was in a foreign country.

I cannot express my obligations to you and my other dear, very dear brethren *on the floor*, who so kindly, and I am sure, so ably defended my character. God bless you for it.

I rejoice that Brother M[c]Kendree was chosen Bishop. Except one, whom delicacy will not permit me to mention, I prefer him before all the preachers in the United States. The mildness, the caution, the humility, the fear of doing what is wrong, etc., of that man, qualify him in a high degree for the office he fills.

I am fully determined to keep up a correspondence with several of my most beloved brethren (tho' I do love them all, and almost daily pray for them all) in America. Please to give my kindest love to Brother Wilson and Brother Hitt. I shall write to them, God willing, by the next packet.

My Commentary on the New Testament is finished, blessed be God. The appendix and index, which were the two finishing strokes, have been printed off. The whole was completed about six months ago. But the embargo renders it impossible, or at least dangerous, to send any books over to America.

I will tell you my whole heart. The Lord does wonderfully preserve my most precious wife and myself. We are always travelling. The Lord has been pleased to give us a competency; but we have no house which we can command. Now, if judged expedient by the General Conference, or by all the Annual Conferences, we will come over to you *either for life, or to make you a transitory visit.* I intend to write to you often; and I shall correspond with Bp. Asbury and Bp. M[c]Kendree. I must conclude now. I am just going to preach, and my letter must go off this evening in order to save the packet. My dearest wife joins me in love to you. Pray for us.

I am, very dear friend, with a deep sense of my obligations to you, yours, affectionately and faithfully, T. Coke.

[A correct copy from the originals now in my possession.—George A. Phoebus.]

## Art. V.—THE TEACHING OF THE FOURTH GOSPEL.

We do not here propose to discuss the successive and progressive thoughts which fashioned the surprising drama of the Logos made flesh as it presented itself to the mind of John, but instead to classify the teaching of the fourth gospel under the headings and groups of thought which sum up for us an outline of Christian theology. Fundamental distinctions are traceable between the style and vocabulary of John and of the Johannine Christ; but it is more than probable that John's own style was framed by the influence which his communion with the Lord had exerted upon him. There can be no doubt that the thoughts of Jesus interpenetrated him. He was saturated with them, and they gave a character to all his own meditations on the outcome and meaning of the Lord's life. The prologue is the generalization of all the teaching of our Lord, and is based line by line, thought by thought, upon the teaching of Jesus, and the special activities that he records. The teaching of John may be deduced, therefore, from every part of the Johannine writings. The concrete presentation in the Old Testament of "the One," "the only God," the free creation of all things by the Word or Spirit of his own eternal essence, is the basis of the Johannine teaching. The unlikenable "One" of Isaiah—God invisible not merely to the eyes of flesh, but even to the faculties of human intellect, which cannot find God by searching—God dwelling (as St. Paul says) in the inaccessible light—was a fundamental idea with the apostle. "No one hath seen God at any time" (i, 18) is a saying avouched or implied in our Lord's words (v, 37). This reduces the theophanies of the Old Testament to something less than they were supposed to establish. They are along the line of divine manifestations, but Christ himself was a witness of far more than patriarch or prophet ever beheld. The representation, however, is perfectly different from the philosophic conception of "the abyss"—or "the absolute"—from the dream of the Gnostic or the impassive and impersonal abstraction of the Hindu. The personality and individuality of the very essence of Deity is affirmed by every reference to the activity and characteristics of God. One of the most funda-

mental utterances is, that *God is* (*a*) *Spirit* (iv, 24), a statement which makes the spiritual nature of man the surest guide to human conceptions of his invisible essence. Man's inmost ego, his self-conscious intelligence, the center of his mental processes, gives the direction to all our approximations to the essence of God. He is the "*veritable God*" (xvii, 3), answering as no heathen deity has ever done to that august reality. Two other commanding and comprehensive terms lie at the heart of the Johannine conception. "God is light, and in him is no darkness at all." 1 John i, 5. This is suggestive of the absolute perfection of the Divine Spirit, the illumination which proceeds from him, by which all other things can be perceived, as well as of the unsullied purity of all his character. We learn that God is (not luminous, but) *Light itself*. The Lord addresses him as "Righteous" (xvii, 25), justifying all his ways, and vindicating all his providence.

The other supreme definition of the essence of the Godhead is "God is Love," and "Love is of God." 1 John iv, 8. The most fundamental and comprehensive idea of God is that he *loves*, that he lavishes, bestows himself upon the objects which he has made. The God of whom Jesus speaks "loved the world" (iii, 16), and evermore contemplates the world which he has made with supreme satisfaction. He is "in the beginning" (i, 1), and therefore "before all things," and his "bosom" (i, 18) is spoken of as the dwelling-place of infinite blessedness. But the most instructive term which is frequently on the lips of the evangelist is "the Father."

The idea is not an original one fashioned by this writer or set down alone by him, but it is the dominant and all-pervading one. God was described by the prophets as the Father of the theocratic people. Deut. xxxii, 6; Isa. lxiii, 16; lxiv, 8; Jer. xxxi, 9, 20; Hos. xi, 1. Israel is spoken of in some of these passages as his "sons and daughters." Isa. i, 2, 4; lxiii, 8; Deut. xiv, 1. A spiritual relationship between God and his people, based on fundamental qualities, and counting for far more than the creatorship or the makership involved in the Homeric Ζεὺς πατὴρ ἀνδρῶν τε θεῶν τε [Jupiter the father of both men and gods]. Our Lord is reported by the Synoptists to have called God "my Father" (Matt. xi, 27), and in many places to have spoken of "your Father." Matt. vi, 4, 6, 8, 15;

xxiii, 9; Luke vi, 36. The term is expanded in many ways by the addition "in heaven," or "heavenly." Matt. v, 16, 45; vi, 1, 9, 14, 26, 32; vii, 11. God is not the father of inanimate or irrational beings, showing that those who can call God their "Father" possess a nature akin to his own. But the Fatherhood of God suggests a special form of moral and spiritual relationship which may have been forfeited, and which by divine love is re-established.

The gospel of John represents our Lord as continually speaking of God as "the Father," "my Father," and as "your Father" (xx, 17). He is the "living Father," who has "life in himself" (v, 26), who seeks for spiritual worshipers (iv, 23), who loves the Son (v, 19, x, 17, xvii, 24, 26) with a supreme affection which yet passes over and through the Son to those who have entered into living harmony with himself (xvi, 27; xvii, 26). The connection between God as Father and God as Spirit is strenuously preserved (iv, 22–24), the later term expounding the method in which the Fatherhood energizes and reveals itself in its fullness of power. The Father is *Almighty*, and this is especially enforced in his power to quicken the dead (v, 21). He is greater than all (x, 29)—greater than the Son (xiv, 28). He is *eternal* (xvii, 5, 24), *holy* (xvii, 11), and *righteous* (xvii, 25).

This writer builds his entire conception on this as its fundamental basis. It differs profoundly from that of the Alexandrine or Oriental metaphysic, and though abundant preparation had been made for it in the Old Testament, and though all its essential features are found in the Synoptists, it is the distinguishing element of the teaching of Christ in the fourth gospel, and had verily saturated the mind of the author of the gospel and epistles. In a sense, and to a degree never before realized on earth or expressed in literature, do we come face to face with One whose God-consciousness was veritably expressed by the epithet "the Father"—"my Father." Christ is not merely the expression of the ineffable One, and "the image of the invisible God" (Col. i, 15), but the Son of the Father. The relation of *Logos* to *Theos* is warmed into and expounded by the relation of a *Son* to a *Father*. The idea is not peculiar to John, for St. Paul declared that "it pleased the Father that in him should all fullness dwell," and that "through

Christ we have access to the Father." The writer to the Hebrews had laid it down in words suggested by the author of "Wisdom of Solomon" that Christ the Son was the effluence of the Father's glory, the express image of his substance or essence. That essence was a Father's heart, that effluence was the Son of the Blessed.

The Fatherhood of God does not exhaust the concept which St. John formed of the Godhead; for within the bosom of the Father, in his essential divinity, insphered in his eternal glory "before the world was," "with him," and yet "one with him" —was "the Son." The Fatherhood was essential to God, and therefore the Sonship was before all worlds. The gracious self-communication, the infinite benevolence of God, appertains to his Eternal Essence. From before all time, and independently of time and place and earthly service, the evangelist saw love in infinite activity, streaming forth in boundless, inexhaustible fullness, and adequately responded to. This conception of God goes down to the depths of thought, and forms the basis of all the moral perfections of Deity. It also is discriminated from the impersonal abstractions and characterless quiescence and inaccessibility of the supreme monad of the Platonic schools.

The Johannine conception starts with the use of certain expressions which had arisen in the schools of Jewish thought, and confers upon them a meaning and application from which those schools would have shrunk. The θεός [God], whose most fundamental name and whose essential being is set forth as "the Father," is first of all described as before the creation of the world, or of every thing and every force which has come into being, standing in intimate immanent relations with the λόγος [Word] (the expression of his own thought and will), who is, while "with God," also God himself. Distinction from God is twice overcovered by the explicit assertion "the Word was God," and the same idea is subsequently expressed in the prologue (i, 18) by the terms of "Father" and "only-begotten Son." The μονογενής [only begotten] is in the bosom of the Father, and therefore alone competent to reveal him. Equality of essence is predicated alike Father and Son—Theos and Logos —and yet distinction of hypostasis is also asserted. The Godhead therefore involves an internal and reciprocally immanent relation. Reuss strongly maintains that the evangelist simply

leads us back to the beginning of time, and says nothing of an eternal relation. Any such assertion is, according to this criticism, an inference from the text, and not contained in it. We may concede that the earliest creeds, culminating in those of Nicæa, Chalcedon, and the so-called Athanasian, do draw this inference, but it is one which logically and immediately flows out of the text. The converse of the inference, or the Arian assertion, "that there was [time or period] when he was not," and "before he was begotten," does immediately predicate an infinite difference between the Father and Son—a statement entirely incompatible with the equality of nature and essence, and with the true monotheism of the entire biblical revelation. But so far as the self-consciousness of this Son is represented in the consciousness of Jesus, we frankly concede that there is in the divine order a superiority, primacy, and solity ascribed to the Father. He who has independently life in himself *gave* the like self-dependence to the Son (v, 27). The Father sent the Son. The Son can do nothing of himself, but what he seeth the Father do (v, 19). The Father and Son are one, but the Father sanctified and sent the Son into the world (x, 31–37). The Father created all things "through (*διά*)" the Logos. "The Father is greater than I," said Christ (xiv, 28). "I live," said he (*διὰ τὸν πατέρα*, vi, 57), "on account of the Father." "The Father gave the Spirit to the Son" (iii, 34). This headship of the Father does not contradict the eternal filiation, but both ideas are necessary to interpret the fullness of meaning which St. John gives to the concept of the "only veritable God."

The characteristics of the *λόγος* before his manifestation in the humanity of Christ are, that he is the divine Agent in the creation, the Source of life, and the Light of the world, because both the Life and Light of God. He was evermore coming like light into the darkness of humanity, like life into the soul of man. He came in many ways to his own. He gave power (*ἐξουσία*) [possessory right] to those who believed on his name to become sons of God. Although the Father sent him, having commissioned the Son for these lofty purposes, yet it was as "beams" proceed from "light," as "Word" followed "Spirit." He dwells like Wisdom in the midst of the throne and in the bosom of the Almighty. He is one with the

Father, in being, essence, and will. This blending and unity of the Father and Son, of Theos and Logos, was the metaphysic basis of the entire Johannine superstructure. We see that it is not peculiar to John. The Old Testament was built on the same synthetic representation. Jehovah and the Angel of Jehovah co-exist and are yet One. The unapproachable, self-existent, eternal One, yet came into personal and anthropomorphic, visible, and audible relations with men. The true Wisdom in the heart of man, found and cherished by those who love her, is the eternal effulgence of God's glory, and co-possessor of his throne.

This conception interprets the phenomena of both providence and prophecy, of conscience and theophany. The Lord is always coming to his own, and even giving them power to receive him, and authority to become sons of the ever blessed and Almighty Father. Before he came in the flesh, human nature was fashioned in his image and likeness, and his most appropriate manifestation had assumed freely the appearance of an august and divine humanity. The Word or Angel of the Lord was concerned with the fortunes and perils of individuals whose career would affect the whole subsequent history of the people of the covenant. Abraham, Jacob, Moses, Hagar, Joshua, Gideon, Manoah, received these open visions until the rise of the prophetic order, whose function was "to bear witness to the true light which lighteth every man." The Christ of the fourth gospel recognizes those who are "of the truth," and who come to the Light of the world and who "hear his voice." This "light" and this "voice" must have been available *apart from* the special revelation and effulgence of his glory in the Son of man. One peculiarity of the Johannine conception was, that in the Word there was LIFE, and instead of making this life the consequence of the light, the process is reversed, "The life was the light." "Life" is more than *being*, and in its fullness of manifestation could appertain on earth to man only. The reason or the motive of the manifestation of life was communication of blessedness and kinship to the Source of all blessedness to the human race. From the divine *life* produced in man, from the new creation wrought in human nature, *light* has been evermore gleaming. In proportion to the reality and extent of the life is the brill-

iancy of the light. But while he came to his own, even to those best prepared to receive him, they "received him not." The darkness of humanity did not apprehend the light of deity, so that a method of approach for the life and the light, more explicit and efficacious than any which had preceded, became necessary to satisfy the irrepressible and unutterable love for God.

The great proof text, the motto of the Johannine gospel, is, that "the Word became flesh" (i, 14), that is, became man in his weakness and dependence and in his composite and mysterious nature. "Flesh" (*σάρξ*) does not mean the bare physical nature, nor the physical and psychical nature combined. "Flesh" in numerous passages connotes the whole of human nature without grace, and therefore the human *πνευμα* [spirit]. Abundant evidence is forthcoming to show that Jesus possessed both soul and spirit (xi, 33, xii, 27, xiii, 21, xix, 30), and therefore the fourth gospel must be supposed to include under the *σάρξ* [flesh] which the *λόγος ἐγένετο* [Logos became] the whole interior manhood, inclusive of "*will*," "*spirit*," "*soul;*" but the term is used in preference to *ἄνθρωπος* [man] in order to mark especially the visibility, the corporeity, the sensuous and phenomenal aspect of this his last and greatest self-communication to man. Great conflict has prevailed in later years over the nature of the "becoming," which St. John here attributes to the Logos. The Kenotic speculations of Thomasius, Gess, Godet, and others, press the force of St. Paul's statement, that he who was in the form (*μορφή*) of God emptied himself (*ἐκένωσεν αὐτόν*), forewent his glory; and that therefore the expression before us must imply such a depotentiation of the Logos that he was no longer Logos, but that temporarily he was *σάρξ*, and *σάρξ* only, without any of the consciousness of his own divine perfections, not even of *divine* love and righteousness. This theory has insuperable difficulties of its own. The consciousness by Christ of his own pre-existence lifts him above mere *σάρξ*—or any psilanthropical interpretation. The simple fact that he was conscious of "a glory with the Father before the world was," and that he was about to return to it (xvii, 5, 24) and reveal it to his disciples, that he was conscious while on earth of being "in heaven"—having come down thence (iii, 13)—that his earthly life was a "coming down from heaven" as heavenly manna, that he was about

to ascend to where he was before (vi, 33, 51, 62), that before Abraham came into being he could say I AM, furnish abundant proof of his self-conscious pre-existence, and show that the Ego in and of which he spake was more than the σάρξ—was nothing short of the λόγος. Reuss is very urgent in calling attention to the fact that the human life of the Logos was not (according to the fourth gospel) any humiliation or exinanition, that even death itself was his δόξα [glory] and his ὑψοῦσθαι [exaltation] (iii, 14; viii, 28; xii, 23, 32; xiii, 31). Yet it must be admitted that the author of the fourth gospel calls more express attention to the humanity, and to the dogma of Christ having come "in the flesh," than any other writer of the New Testament. He was the Son of a human mother, was interested in the domestic affairs of his neighborhood (ii, 1–12), had brothers who were unable frankly to admit his claims to Messiahship (vii, 3–6), was influenced by the movements of different tendencies at work in Judea and Galilee, was weary and thirsty with his wayfaring in the heat of the day (iv, 1–3), "wept" at the grave of a friend (xi, 35), was pierced by the treachery and unsusceptibility of his disciples (vi, 67–70), as well as by the Roman soldier's spear (xix, 34–37), was concerned about his mother even when hanging on the cross (xix, 25–27), and about the physical need of his disciples after he had risen from the dead (xxi, 9). We can accept the position that his essential person was never obliterated, but we consider that the fourth gospel represents the very union of this humanity with the divine nature to be a humbling of himself to human conditions that is altogether unspeakable. The limitation of human knowledge, the consciousness of physical need, the pain and suffering, temptation and resistance experienced throughout his career, were the expression of an infinite love and condescension. The closeness of the union, the perfect blending into one person of the purely human with the Logos who yet was "with God" (and was the Only-begotten of the Father), involved two things, (*a*) the humiliation of the Logos, and (*b*) the glory of the Only-begotten, full of grace and truth. The eyes of the apostles saw and received this fullness, perceived the continuous glorification of the humanity by which they were being attracted, mastered, overwhelmed; but it is perfectly compatible with this conception that the Lord by his

divine nature was actually made participant in the humiliation and weakness of the flesh and the bitter hostility and prejudice of the world. It is abundantly evident that only a few men rose to the full apprehension of his glory. Consequently he must have had the perpetual consciousness of indescribable loneliness and sorrow. The almost feminine inquiry, "Do ye now believe?" (xvi, 31, 32), enforces the opposite of the contention of Reuss. It is often said that *prayer* on the part of Christ is in itself an unmistakable indication of the depotentiation of the Logos, or else it was a meaningless display of what was in no sense genuine prayer. We do not regard it as either the one or the other. John's gospel especially reveals the necessity on the part of our Lord's humanity for the exercise of prayer, and so far indicates the humiliation of the Son of God in the mediatorial work he had undertaken (vi, 15; xi, 41; xii, 27, and xvii). But why should the Logos be supposed in these prayers to have retired into inaccessible depths of Deity? It is the Logos now made flesh of whom the apostle is speaking, and therefore experiencing in his mediatorial work the need of prayer, and giving, moreover, the true conception and embodying the fundamental ideal of prayer, namely, of the human in perfect harmony with the divine, knowing that God hears him always, anticipating the conscious acts of God. Prayer, like death, is a divine act of the Son of God, only capable of enaction through the humanity that he assumed.

The "Logos made flesh" corresponds with "water which became (was made) wine" in this, that as water was not transsubstantiated into something essentially different from itself, but rather took up into itself elements not previously in the water, so the Logos took human nature up into itself, and the Ego of the Incarnate Word could henceforth feel and declare that though the Father was greater than he, the Father and he were essentially one (xiv, 29). The Father and the Son were one in so deep a sense (x, 30) that all men were to honor the Son even as they honor the Father (v, 23, 24). In the question, "Have I been so long time with you, and yet hast thou not known me, Philip?" (xiv, 9), Jesus felt that He had not been recognized by his disciples if they had not perceived the Father in him. They must have formed an entirely

inadequate notion of himself, if they had found nothing more than his human perfections. Even the outline of the man must have been blurred, and the impression of the humanity imperfect. Notably so, for the very tone of his prayers, the quality of his assumptions, the greatness of his human claims, the declaration that he would quicken the dead and judge the world, would be sure to have led those who heard these words into wrong notions of his humanity, unless they could have also penetrated to the amazing truth that he was in the Father, and the Father in him.

These relations between the God-man and the Father justify the two great names by which the Lord designated himself. (1) He called himself "SON OF GOD." He did not reprove Nathanael (i, 50, 51) when he attributed this title to him in a theocratic sense, but he took much higher ground when he spoke of himself as "the Son of God," or "the Son" sent by the Father to save the world (iii, 16, 17), to give eternal life (xvii, 2), to judge (v, 27) and exercise authority over all flesh (xvii, 2) as the agent of the Father, the messenger of the Father, and as "sent into the world" to "do the Father's will" and "to finish his work." The "Son of God" is the eternal companion and co-operator with the Father; he knows the Father, and is the object of the Father's love. The Father is the potency, the Son is the reality of all creative and redemptive operations; the Father is the eternal ground, the Son is the means and organ and executor of all the divine activity in nature and grace. In all these respects the divine aspect of his personality comes into view, almost separated from the humanity, or overshadowing it with glory, the Word made flesh tabernacled among us, took up his habitation among us as in the temple of his body, and the glory which flashed from the adytum of his temple was the grace and truth of the Only-begotten of the Father (i, 14).

The identity of the Logos made flesh with the Christ receives the greatest prominence in this gospel (i, 17). "Grace and truth (which is said, i, 14, to have streamed forth from the Logos made flesh) came by JESUS CHRIST." Comp. 1 John v, 20, "We are in the true, (even) in his Son Jesus Christ." In the intercessory prayer (xvii, 3), "This is life eternal, that they might know thee, the only veritable God, and Jesus Christ

whom thou hast sent." While the Baptist repudiates the assumption of being the Christ (i, 20), it is clear that some of the mighty things done by him (whom as yet they knew not) were associated with the Christ of whom Moses and the prophets had spoken (i, 41, 45). The "King of Israel" is but another name to express Nathanael's conviction. The following chapters reveal the purifying process passing over the conception (iii, 28, 29). The Samaritans hail him as the Christ (iv, 25, 26, 30). The effect produced by his great sign (vi, 14) involves the confession, "This is the prophet coming into the world." He refuses the temporal kingship, but he raises their conception to the transcendent gift of his divine person. The text of many MSS. makes the confession of Peter (vi, 70) an acknowledgment of Messiahship. The whole argument of vii, 25–43, shows that Jesus is accepting, and that the author is assigning, the idea of the Christ to the Lord. Comp. ix, 22–35. Martha without rebuke ascribes the same function to him (xi, 27), and all that follows refines, matures, illumines the mighty name. The public assumption of Messianic glory (xii, 1–19) suffers further exposition in xii, 34–36. All the revelations of chaps. xiii–xvii, 3, proceed on the assumption. The conversation with Pilate, the title of the cross, but above all the declaration of the evangelist (xx, 31), show the full identification of the Christ, the Logos made flesh, and the Son of God.

It is equally remarkable that our Lord in the fourth gospel quite as frequently designated himself as "Son of Man"—a term probably derived from the Old Testament usage, which though occasionally denoting the bare idea of "Man" (in Ezekiel), in Daniel is associated with the highest manifestation of God. Chap. vii. The phrase there seems to mean the ideal of man, the perfect image of God, the heavenly man, realizing the conception of what St. Paul calls the Second Adam. Christ, in the Synoptists, adopts the name, though his disciples never attribute it to him (except in the solitary cases of the dying Stephen, who beheld him in his glory, and of St. John in the Apocalypse). The occasions on which our Lord thus names himself by no means lay special emphasis thereby on the humiliation of the Christ. Then it is as "Son of man" that he "forgives sin," a function which none can discharge but God only. Matt. ix, 6–11. The Son of man is

"Lord of the Sabbath" (Matt. xii, 8–11), is "the Sower" of the seed of the kingdom (Matt. xiii, 37); the Son of man seeks and saves the lost (Matt. xviii, 11; xx, 28; Mark x, 45); the Son of man will rise from the dead and judge the world. Mark viii, 38; Luke ix, 26; xii, 8, *ff.*; Matt. xix, 28. The fourth gospel corresponds with the Synoptists in the same usage, and John (i, 51, iii, 13) shows that the Lord spoke of himself as "Son of man," when implying that behind the attributes of his humanity, and conferring *upon* that humanity its archetypal character, was his divine nature. He was "Son of man" because he was "Son of God." The heavens are opened round about him, and though on earth, he is in heaven. He is lifted up in the likeness of sinful flesh, that he may heal the deadly poison of that flesh (iii, 14). He will judge all men, because he is Son of man (v, 27)—not a *tertium quid*, neither God nor man, but God in the plenitude of his power. Being man in the sufficiency of his knowledge and sympathy, the consciousness of his pre-existence with God must have intensified the sense of contrast between the "form of God" and "the form of a servant," between the eternal "effulgence of the Father's glory" and "the fashion of man" through which, for certain ends, the glory was veiled for all, and but dimly and slowly perceived by any.

There can be no doubt that the evangelist's conception of the Godhead was not complete by the bare ascription of the name of Father to the deity. Having learned in the school of Christ, he considered and taught that in order to appreciate the Father we must recognize and realize the existence of his only-begotten Son. He held that the fullness of God is not an impersonal unity, but an eternal relationship; that the relation between "God" and "the Word," between "the Father" and "the Son," is necessary to any adequate conception of the Fatherhood of God. Jesus was therefore a revelation of both the Father and the Son.

But the Johannine conception of the Godhead was not consummated in this duality. A mysterious method of speech pervades the Scripture, by which the self-consciousness of both Father and Son is reduced to a personal unity. The Old Testament, as well as the New, is charged with this aid to our imagination and this solace to our faith. There is no place

here for a review of the doctrine or idea of the Holy Spirit as set forth either in the earlier Scriptures or in the Pauline epistles, beyond this, that the Spirit of God is there described as the source and agent of divine activity in the old creation, as effecting and preserving the immanence of God in nature, as itself the source of the human ego, as the element of order and beauty in heaven and earth, as the silent but mighty energy which lifts and develops the intellect of man to its highest flights, and encourages the heart and stimulates the conscience to their noblest exercise. The prophets and psalmists confess the power of the Spirit of God, and anticipate that the highest functions of Messiah will be conferred upon him by the Holy Spirit. Certainly this appellation appears sometimes to denote nothing more than a Hebrew parallelism for *God himself;* but yet in other places it expressly defines the Spirit as the mighty agency by which God himself works in the nature of man. The Synoptists preserve this same phraseology, and attribute to the Holy Spirit the formation of the humanity of Jesus (Matt. i, Luke i, 35), the direction of his purposes (Mark i, 12), the consecration of that humanity to Messianic office (Mark i, 10, 11, and parallels), the order and power by which Jesus met and foiled the tempter. The Spirit of God is the power by or in which Jesus commences his ministry (Luke iv, 1), and performs his miracles on those possessed by demons. Matt. xii, 28. In the Synoptists the Lord contrasts the dispensation of the Son of man with that which is inaugurated by the Holy Spirit. Matt. xii, 29–32, and parallels. Jesus will baptize with the Holy Spirit and fire (Matt. iii, 11), and promises the Spirit as the greatest and best gift of the Father's love. Luke xi, 13. This is the "promise of the Father" for which the early Church waited (Luke xxiv, 49), and which came upon the disciples with strange potency on Pentecost. Acts i and ii. This Spirit, which bound discordant elements into a unity, into a body, and produced in individuals and on the community the most radical changes and conferred the most amazing powers, is reckoned by St. Paul to be the Spirit of Christ and the Spirit of him that raised Christ from the dead. Rom. viii, 9–11. Through the eternal Spirit he offered himself without spot, and he was declared to be Son of God by the Spirit of Holiness by his resurrection from the

dead. Rom. i, 4. This Spirit can be resisted, blasphemed, quenched, obeyed, loved, and adored; and while unquestionably divine, is nevertheless distinct from the Father and the Son. What new teaching does the fourth gospel introduce on this subject? We learn that Jesus will baptize with the Holy Spirit (i, 33), and that the Holy Spirit rested on Christ (ii, 32), and was given to him in immeasurable abundance (iii, 34). When God was said to be Spirit (iv, 24), it would seem that the whole Godhead (whether Father, Son, Logos, or Spirit) was Spirit, and nothing can be gathered hence of any *hypostasis* or *ousia*, but rather a hint is given of the supreme character of the very essence of Deity as antithetic to theories of his impersonality, of his corporeal limitation, of ritual observance, or of idolatrous localization of his energies. Christ had often spoken of the "living water" which he could and would give to quench all human thirst. He promises the great abundance of this gift, and describes it as a kind of blessedness which would make each recipient a perennial supply of it for others (iv, 14). St. John says this was Christ's description of the Holy Spirit, which those who should believe on himself would receive, for the Holy Spirit was not yet (given), because Jesus was not yet glorified" (vii, 37–39). In other words, when Christ should, as the victor over death, have taken his place on the throne of God, then the whole material wherewith the Spirit would deal with men would so immeasurably transcend all that had ever been previously vouchsafed, that in comparison with what had gone before, the Holy Spirit had not yet been (given) at all. The entire "ministration of death" (and of the letter and of the body) had no glory "by reason of the glory that excelleth." When the hour at length drew near that the brief manifestation in the flesh was to be removed from human eyes, our Lord declared more fully the substitute for his own constant care which he was about to send to his disciples, namely, One who should "abide with them forever," "whom the world would not see, or receive (or take away) from them" (xiv, 17). This "*other* Paraclete" is described as the "Holy Spirit" whom the Father would send in his name, whom he too would send from the Father (xiv, 25, 26), whose coming to them for all gracious purposes was identical with the coming of Christ himself. Nay, more; his advent would prove a coming to

them of both the Father and the Son. As he had glorified the Father, the Holy Spirit would glorify him, for he would take of the things of Christ and show these to the disciples (xvi, 13–16). He, like the Son himself, would not speak from himself. He would declare that which he knew of the Father. He would so quicken the understanding of the disciples as to bring all things to their remembrance, and thus perpetuate the primary instruction they had received, but the power of which they might lose sight of. The glorious gift of the Spirit is said to be in answer to his own prayer as the exalted and glorified Christ, and as co-operating with them, not only for their own solace and refreshment, but also as a testimony to himself (xv, 26, 27), and a convicting and convincing power on the outside world (xvi, 7). The exaltation, the departure of Christ, the cessation of the manifestation in the likeness of flesh, was indispensable to the full bestowment of the spiritual gift. Then the world should be convinced of sin, righteousness, and judgment (xvi, 7–11). In anticipation of this new dispensation, he symbolically breathed on his disciples, and said, "Receive the Holy Spirit" (xx, 22), thus preparing the way for the great manifestation of the day of Pentecost.

The teaching of the fourth gospel was in harmony with the biblical idea throughout, and it explains the intensity with which Paul had already dwelt on this sublime theme, and the detail into which he had expanded the fundamental idea. John has not borrowed from Paul, nor from Alexandria, nor from Gnostic notions of Æonic development; but he sets forth positions out of which both revelation and superstition and the speculative tendencies of the age developed much. To suppose these Johannine doctrines to have been the crystallization of Pauline or Gnostic or Montanistic thought is contrary to all probability. If Christ himself had given forth (as John says he did) this idea of the relation of the Holy Spirit to his own person and to his prospective work, and if many hints of this specific teaching were circulating in the Church, the entire Pauline representation and that of the Acts becomes thinkable. As a condensation of St. Paul or a corrective of second century ideas it is incredible and confused.

The fourth gospel thus does much to prepare the Christian Church for the full doctrine of the Godhead. The conscious-

ness of Jesus was so set forth therein as to induce all Christians to believe in God, not in the form of a solitary monad, but as one who from eternity contained in his own being the relations of Father and Son, and whose unity of essence is itself as personal as is the Father or the Son.

To bring together the whole teaching that emerges from the "Word made flesh," from the God-man as the center of the life of a renewed humanity, we are led to posit distinctions in that Deity which stood in such close relations with human nature. "The Spirit" is none other than the Spirit of the Christ energizing in the hearts of believers. The Spirit of the Christ which unites the Logos and the flesh is none other than the Spirit of the Logos, the Spirit of God's Son; and the Spirit of the Son is the Spirit of the Father, for the Father and the Son are ONE. The doctrine of the immanent Trinity seems an inevitable consequence of any admission that the fourth gospel sets forth historically the veritable consciousness of the Lord Christ. The argument moves on from incident to incident, from word to word, from synonym to synonym of the all-blessed One, until he who is hailed as Messiah and sacrificial Lamb and theocratic King appears to be the opener of heaven, endowed with creative power, the Lord of the temple, the Reader of human hearts, the Source of life and healing, the Bridegroom of the true theocracy, greater than He who was the greatest of the sons of men. We follow on in the narrative to find that though the flesh of the Christ provokes endless antagonism, and so moves the "darkness" that it becomes a fearful and felt oppression, yet the idea of the divine humanity becomes more and more intense in each department of this mighty synthesis. The humanity admits the need of water from Jacob's well, but flashes forth there such spiritual truth that he is hailed as the Messiah, Prophet, and Saviour of the world. The bestowment of life on the impotent man, leads Jesus to declare the power that he wields to confer life on dead souls and bodies; and the authority he has received to judge the quick and dead. Chap. v. He assumes to be the life of the world by two great signs on land and sea (chap. vi), and by conferring upon mankind "Himself" as the veritable "bread of God which had come down from heaven." In great variety of form he claims to be not only life, but light.

He calls himself the Shepherd of souls (chap. x), able to give to those who submit to him eternal life, because he and the Father are One. He wrestles with death, and snatches one whom he specially loves from the grave. Chap. xi. At that grave his mysterious personality is displayed as intensely human and unmistakably divine. Throughout the closing scenes he becomes more and more consciously divine, as the heart breaks with human tenderness. He loves to the uttermost when he is most of all alive to the fact that all things are intrusted to him. Chap. xiii, 1–5. So complete is his revelation of the divine love that he dares to say, "He that hath seen me hath seen the Father" (xiv, 9). He promises to bestow the divine gift of "the Spirit," and with the Father to come and dwell in human hearts. He takes the whole future into his glance, and offers prayer for those who shall believe on him to the end of time (xvii). He goes forth to meet his doom, to drink the cup of trembling and humiliation to the dregs. He is condemned and submits. He triumphs over death, and receives the unrebuked exclamation, "My Lord and my God!" If this be an historical setting forth of one indubitable series of his highest revelations, then we recognize the consciousness of Jesus as having cast a gleam of surpassing light into "the thick darkness" and profoundest mysteries of the Divine Being. The record of his words and life, as set forth by his most loving and intimate friend, furnishes the largest proportion of those facts which the Christian consciousness has endeavored to bring together, in what is called the doctrine of the Trinity.

Even if it should be ultimately proved [which is an entirely inadmissible hypothesis] that the fourth gospel was the product of the second century, and the biographical romance of a theologian who grasped the conception of "the Word made flesh," and developed it in harmony with his ideas of the Christ, and his knowledge of the then existing Alexandrine Synoptic and Pauline literature, the attempt to measure its actual teaching on the grandest and most august of all themes is not unnecessary.

## Art. VI.—CHRISTIANITY AND OUR NATIONAL INSTITUTIONS.

The institutions of a people may be described as the concrete expressions of its fundamental ideas. As the leading characteristics of a nation's thought become permanent and marked, they express themselves in certain observances, habits, and systems of action, which are then typical and representative. So the games of Greece, the social orders of Rome, the type of honor in England, each case indicates the central ideas of the life of these nations. They are the products of thought directed for centuries along uniform courses. Their growths were slow, because the national character began with a minimum definiteness of purpose, and they were neither foreshadowed by the first events of the national life, nor did they at the start prophesy the nation's future. But in a nation like ours, that was built rather than developed, and whose destination was determined from the beginning by the character of its constituent elements, its institutions, instead of coming into form as a growth from first principles, appear at once fully determined in kind, so as to determine what will be the national policy. American institutions are determined by their limitations.

Whether, indeed, there are any specifically American institutions is sometimes questioned. It may be said that every nation's history reveals certain factors more or less constant, but the doubt in our case rests on the relation of the things regarded with us as fundamental to the most vital considerations of national welfare and development. It is not so much a question whether or not we have such institutions. The real question is: Are they so interwoven with our growth as a nation's life that its character depends vitally upon them? To the Christian view this dependence is manifest; Christian ideas and practices, the Sabbath, the Church, individual freedom of thought, a system of education essentially republican, a popular sovereignty, and a theory of jurisprudence based upon common-law principles, all molded by Christian sentiments, constitute in that view the foundation work of the republic. But the influx of foreign populations, and the growth of ideas

that are expressed in the claims of a so-called personal liberty, together with marked tendencies of modern thought along scientific lines, have somewhat obscured the great ideas that gave birth to our earlier national policy. Thus our later history shows a deflection from the original direction. Is this, then, essentially an evidence of degeneration? The question must be answered in the affirmative unless we assume that the origin of the nation was itself fundamentally wrong, which no one is yet in a position to do.

The early history of our country is peculiar and unique. The Puritans were the representatives of certain beliefs and habits of thought not common elsewhere. So, also, were our citizens of Holland stock; but the Puritan force became, and for a long period remained, dominant in our early history. England gave the northern portion of the New World much more than settlers and governors. The records of the mother country are replete with the struggles of a determined people toward both civil and religious liberty. The course of English civilization had always been influenced by Christianity, and the spirit which had insured its course came to the New World in the *Mayflower*. Thus the immediate influences which went out to fashion our customs, beliefs, and legislation were the same that had checked King John, beheaded Charles the First, and made a Cromwell. A sturdy spirit of liberty, a devout if hard religious sentiment, and a sense of individuality necessitating vigorous independence, were forces at work in the beginning, and they were logical outgrowths of our English origin. They continued and prevailed every-where. They combined to make the genius of a new civilization. They were the productive sources of a successful experiment before universally believed to be impossible. English Christianity alone affords an adequate explanation of the first hundred years of our national life.

Among the founders of the government religious independence preceded civil liberty. That emphasis upon certain doctrines which produced an attitude of intolerance toward differences led to the declaration of independence. It was profoundly logical. The principles underlying the demand for freedom of worship carried over to civil affairs a faith, a reliance on the right, and an unyielding resolution which already indicated

ultimate success, and in a large measure became the means and methods by which success was achieved. In both the religious and civil spheres, personal responsibility and the requirements of a union of individual thoughts and purposes operated in a uniform direction. Here arises an explanation of much that follows in theology and government. As in the fields of theology and worship individuality attained a growth that led to Emerson, so in those of government it gained an impetus which led to the political doctrines of Jefferson. And there were great values in all this. In the long run both tendencies would meet with the check of a central authority, yet without them central authority would never have become accurately defined and delineated. Individualism in the one case came to acknowledge its superior authority, voiced by a creed made and accepted by the worshipers themselves; in the other case what was at first but a confederation of states naturally crystallized into "a more perfect union." It was individualism realizing its limits.

The structure of society reveals a similar condition. Habits, customs, and police regulations indicate the idea of the person subordinated to the community. At the outset it was conceded that society draws to itself certain rights which cannot be enforced as personal privileges. This is the law of all social development, but in this instance the law had assumed color and significance peculiar to a Christian civilization. It carried with it a reference to principles unknown to Greek or Roman, or, indeed, to any but a Christian state. The surrender had its reasons essentially in religious views; it necessitated concessions which would not have been possible had those religious views not exerted a determining influence. The laws concerning the observance of a seventh-day rest, the marriage relation, the position of children and of women, the maintenance of schools and the studies there pursued, afford striking illustrations of the influence of Christianity upon the law of personal subordination to the general welfare. This influence is visible in the whole superstructure of our common life.

The general laws of the land reveal the same forces constantly at work. The fountain-head of this system was the English Common Law, and during the entire period of its splendid growth is seen the eye of reason illumined with the light, not

of an ancient, not of an atheistic, but of a Christian civilization. The legislation of England, from the beginning of its standing as a nation, is a greater commentary upon Christianity than is its Church or its literature. Every-where that system called the "perfection of reason" earns the right to such a eulogy by the sure instinct, never wholly obscured, which it manifests toward exact justice. All along are visible the principles of natural justice, gaining ground more and more upon the fields of stated law, and building up what is called equity. And we never should have had equity, nor traced its foundation to natural justice, without the Christian consciousness and the Christian conscience. Christianity underlies the Common Law, and therefore the pervading spirit of the great mass of our written legislation is instinct with its spirit. And it is not to the point that the Christian elements in the laws of both England and America are accidental. A coincidence which reveals the influences of the Bible in almost every utterance of those laws is inexplicable, unless we postulate all along the line of the national development a fixed design, operating steadily and forcibly in one direction.

The popular sovereignty declared in the Constitution is perhaps more deeply founded in these considerations than any other factor of our national life. It derived significance and form from such considerations. The progress of the individual toward real liberty was the fruit of educational tendencies, which themselves sprang from a Christian philosophy. The idea of a sovereign people could never occur among those who had not learned the sanctity and value of the individual. That the people could be intrusted to choose their own government and enact their own laws had been left in doubt by all earlier history. Yet while that history raised such a doubt it suggested remedies for possible evils, and placed tremendous emphasis upon the value of enlightened Christian education.

The founders of the republic built the sovereignty of the people upon the domestic relations and the public virtue, because out of such influences alone could come the wise and conservative voter and legislator. So long as the people should continue to nourish the principles of marriage and the system of education which made it possible for all to obtain the benefits of a common learning, that instrument which the people them-

selves had stamped with the authority of perpetual law would continue with no change other than perfecting its details. The only stain left upon it disappeared in three quarters of a century before the awful decree which that peculiar education was certain to declare. Yet only a philosophy of life that had elevated man to the dignity of immortality might be trusted with the task of writing such a decree—of tearing out of the Constitution a provision deemed necessary, in the beginning, with safety to the nation—of endowing the people with absolute sovereignty, and of maintaining their expressed will through all the changes of territorial development, constantly increasing immigration, sectional jealousies, and the strain of social and moral problems, pressed with the weight of a perverted progress.

It is evident, then, that American institutions are more than coincidences. The philosophy of national life cannot regard as accidents those factors which are woven into the deepest fibers of its structure. No nation can spring full armed into the arena of governments, as ours has done, with its institutions clearly defined and logically related, unless it entertain clear conceptions concerning their place and value. To separate such conceptions from the life of the people would be to destroy the life of the nation. The process of determining what those institutions are discovers a relation to every important fact of its history. The ideas they represent constitute the genius of the Republic; and it would be as rational to ignore the social orders and military spirit of Rome in a consideration of that nation's character as to ignore Christianity and its splendid expressions in American life. And the value of any fair search after such elements of the nation as may deserve the title "institutions," consists in the fact that they are discovered to have been, not the results of national developments, but the creators and preservers of all the greatness the nation possesses.

Such a search also reveals clearly the dangers that have arisen. Synthesis is not difficult if analysis is correct. Whatever, it may be assumed, threatens the fundamental ideas that prevailed at the origin of the government threatens the government itself. For we have seen how logically these ideas worked out the several parts of the national structure. Every part that is peculiarly American and republican represents the fundamentals of our philosophy of government. Whatever tends to weaken

or destroy our institutions strikes at that philosophy, and weakens those ideas, and mars the harmony of the whole. It thus becomes something more than a question whether or not the observance of a seventh-day rest, a system of education, a body of laws peculiarly constituted, a theory of individual freedom limited by the just demands of a community—whether or not one or more of these shall be maintained in their original strength, purity, and relative significance. The entire interest of the matter centers in the principles which formed these institutions—that is, the ideas in which the nation had its birth, and upon which, by the laws of its formation, it is founded. In a growing people like ours, constantly interfused with heterogeneous elements, concessions ought to be freely made as far as this can be done with safety. Differences of opinion as to certain customs and systems may wisely be harmonized by yielding favorite points if the process does not touch any of the vital elements of the national life. But it is the province of the whole body of the people to forbid such concessions if attended with danger. And if it becomes apparent that the subject of any required concession is organically a part of the national structure, representative of the organic principles of the national life, such a province becomes an imperative duty which no man can ignore and none should be permitted to oppose.

Any candid review of the thought and action of our early history must discover that individualism required careful adjustments, and that such adjustments must be carefully preserved. A democracy is its own greatest danger. So long as the individuals sustain toward each other the relations of the democratic equality, no danger attends the union of subject and sovereign. But such a union suggests the evils of a disturbance; and from no cause may such evils be more justly apprehended than from an overgrowth of personal demands upon the community itself. There could be no better refutation of the doctrine of State Rights than the war of the Rebellion. Similarly, that loose collection of false notions known as the philosophy of personal liberty, suggests its own evils and refutes its own pretensions. Perhaps those who make its demands do not ostensibly seek to overthrow the government as it exists; but that spirit which attacks institutions born of fundamental ideas in our government is not distinguishable otherwise from the

spirit which enabled the women of Paris to witness the death of the nobility of France without losing a stitch in their knitting, or the spirit which so disturbs the tenure of the Russian throne. The difference in degree is not vital nor hopeful. The doctrine of personal liberty, as it is sometimes proclaimed among us, is essentially pagan, both in its characteristics and the results it seeks. It practically denies the fundamental law of modern society; and its tendencies are backward, away from social organizations toward pagan personalism. It borrows a detested word from the annals of despotism, and arbitrarily constructs definitions out of false conclusions. The odious character of sumptuary laws is made the shibboleth of antagonisms toward ideas and customs that constitute the foundations of all that is best and most permanent in society. Personal liberty is so defined that the definition is an assumption and a perversion—an assumption that the liberty of the individual can be a constant quantity, and that in a complex society the license of egotistical desire can be dignified as liberty. For the demands which the nature of society and government, be their character what they may, must make upon the individual and the citizen for their preservation and development can never be justly termed sumptuary. The justice or injustice of any given laws depends upon the character of the state; and in a Christian government no laws can be accounted oppressive which seek simply the furtherance of the underlying Christian principles. In a Christian republic no needful provisions can be called sumptuary. Sumptuary provisions are the unwarranted regulation by law of personal actions or habits which are not essential to the national welfare. But if the people impose regulations that appear to touch upon matters not essential to the general welfare, while these may be unjustifiable and mischievous, they are not despotic, because not imposed by a lawmaker separate from the people themselves. And if the objection goes to the rule of the majority, the danger to the nation stands confessed. Not a little confusion of thought in respect to this subject arises from wrong definitions. Practically, personal liberty in every department of life is qualified and conditioned by civilization and the application of law. Members of a Christian society are fenced about by innumerable unseen, largely unfelt, restraints. In the fact that all are equally surrounded

lies the frictionless character of our legal bonds. And the very demands which the doctrine of personal liberty makes, if conceded, must necessarily be a violation of its own principles. For a single disturbance of the network of law affecting the essential principles of the social and state life necessitates a readjustment throughout, or an infringement of the rights of others. In either case there is danger: on the one hand to personal liberty, on the other to public order.

What is the character of such liberty need not be further examined. And if the reason for its assertion is specious and the definitions incorrect, the claims themselves are worthless. But the spirit of such demands betrays itself more fully in the object sought. The real trouble does not consist in sumptuary laws nor in personal restraint. The dead-letters of the statute books are singular comments on the force of declamations against the observance of the Sabbath, or the violation of individualisms anywhere, or Christian institutions in any sense. Practically there is little restraint upon those who desire to ignore laws inspired by Christian ideas. It is obvious enough that the philosophy of personal liberty springs either from hatred for Christian beliefs and practices or indifference toward their preservation and continuance. Christianity has, for innumerable reasons, always been opposed; but now, as during all its history, the paramount cause of antagonism is not its accidents but its essential nature.

Two causes may be assigned for these tendencies in our national life:

First, the influx of foreign populations presents a problem which will require the best of our statesmanship for its solution. No greater principle attended the settlement of our institutions than that which welcomed to the new republic the oppressed of the world. The courage with which it was announced was not rashness, but was born of a deep conviction of its justice. But it may be assumed that it was based upon the expectation that those who should become citizens would assimilate with the native population, and adopt in time the ideas and habits of life peculiar to American civilization. The problem rises with the fact that such assimilation takes place too slowly and partially. Immigration brings with it something of the life of the immigrant's home. Too many of our new citizens bring

with them the erroneous political notions received among their local surroundings under Old World governments, and but a partial understanding of our institutions. This, however, meets with a strong corrective in the character and workings of our political systems, and the educational pressure of our society, schools, and industries. The influence of these factors in the direction of a proper assimilation is marked, and to a good degree satisfactory. But the moral aspects of the case are not accompanied by similiar considerations. The Christianity of the Old World is peculiar to itself. Immigration brings to us some of the noblest elements of Protestantism, but much more of opposition to those principles that are most dearly cherished by the descendants of our founders and those having similar beliefs. Yet such a statement is but a partial suggestion of the real danger. The drift of modern thought underlies these differences and incites the gravest evils in our times. Liberty, as understood by the founders of the Constitution, was freedom under right laws, whether in a political or a religious sense, and the same perversion of liberty manifested in the so-called philosophy of personal rights is betrayed in those doctrines of individualism which, in the fields of morals and theology, have passed beyond the limits of accredited authority.

Again, the two wings of modern thought believed to be wrong in reason and dangerous in tendencies are, the individualism of a so-called advanced theology and the materialism of a miscalled science. Both are factors destructive to Christian faith and to those institutions of the Christian religion which have so largely become fundamental in our national life. The lines of demarkation between these two phases of modern thought are not distinctly drawn. Both phases blend together. The preparation for the successes of materialism has been the work of that spirit which, while it is the glory of Protestantism, is also its greatest danger—the claim of the right of individual judgment in matters of belief. This claim is not new, but it has been seized upon with avidity by the partisans of a philosophy of life which derives its chief encouragement from materialistic science. This could make no inroads upon theology were there not the utmost freedom in theological thought, but together with the new interest in physical science, has worked out on the one hand indifference for Christian customs and on

the other disbelief as to Christian doctrines. Both tendencies, unrestrained, antagonize American institutions by feeding the false spirit of personal liberty, by introducing false methods of education, and by lowering the standards of morals, of art, and of literature. For all processes which reduce human action to the plane of either pagan individualism or autocratic despotism strike directly at free institutions. That such is the logical outcome of some doctrines in modern theological discussion seems apparent. The beginning of such a work is seen in a lax regard for the Sabbath, in a fast-and-loose biblical philosophy, in the exclusion of moral and religious teaching from our public schools. But the drift, if continued, will not stop here. The marriage relation cannot escape the ultimate and logical influence of such tendencies. And finally popular sovereignty, based on the capacity for self-government no less than on the theoretic right, must inevitably go down under pressure of moral perversion and general ignorance.

This becomes more clearly apparent on a review of some tendencies of popular thought in scientific fields. It is true that a republican government must depend largely upon a general diffusion of learning and wealth. The formation of dominant classes endangers the central idea of a republic—equality among all—and such an equality needs to be as far as possible practical as well as theoretic. The larger the proportion of its inhabitants who are small property holders the greater the security of the republic. But the formation of classes follows naturally in the line of materialistic principles. Society, losing its finer instincts, centers about wealth. The graces of charity and the might of justice disappear. Personal liberty passes over to the side of the strong. Wealth accumulates in fewer hands, narrowed more and more by its own power. A class grows up with which are influence, power, and unlimited desires; and the class which is the reverse of such a social state becomes the implement merely of the dominant plutocracy. Whatever of learning may be possessed falls to the share of one side alone; the other does not need education, could not use it, and has no opportunity for gaining it. No republic could thrive under such conditions. And such conditions are amply suggested by all undue perversions of individualisms by the materialistic tendencies of modern thought.

## Art. VII.—REV. JOSEPH LONGKING, D.D.

"The curiosity of the public seems to demand the history of every man who has by whatever means risen to eminence; and few lives would have more readers among middle-aged Methodists than that of the author of the Scripture *Question Books* and *Notes*, for the use of Sunday-schools, if all who have received instruction and encouragement from his work should retain so much favor for their benefactor as to inquire, not only after his character, but also his personal history." We adopt these words, with only slight changes (as called for by their changed application), from the opening sentence of Johnson's *Life of Edward Cave*, the founder of the *Gentleman's Magazine*, and apply them to another case, which is in some respects not unlike to that, though in others widely dissimilar, but in all requisite conditions such as to justify the use we make of them.

Joseph Longking was born in the city of Leeds, Yorkshire, England, September 2, 1806. His father was of the respectable class of working people, and the social standing of his family such as his calling determined. The boy, like others of his social grade, received only the scantiest rudiments of an English education, very much less than is now within the reach of the young people of the corresponding classes in English towns and cities. He learned to read and to write very imperfectly, and also gained a smattering of the simplest elements of arithmetic, while under eleven years old, after which he never attended school.

In the spring of 1819, Joseph being in his thirteenth year, the family migrated to America, and came to reside in New York, then a city of about 120,000 inhabitants, extending northward scarcely up to Houston (then called "North," as before it had been known as "Boundary") Street. His occupation for his first year in New York was that of clerk, "boy of all work," in a grocery, and the next year, being then fourteen years old, he was apprenticed to Abraham Paul, till he should come to his majority, to learn the trade of a printer. Mr. Paul was a Methodist, and frequently did work for the Methodist Book Concern, which then had all its manufacturing done by con-

tract. It may here be remarked, however, that his connection with Mr. Paul was a chief factor in the line of providential arrangements which effectually determined his whole course of life, as well as the shaping of his character and destiny.

Early in 1825 Mr. Paul retired from business, selling out to Vanderpool & Cole, and the apprentice was among the effects so transferred. But, as with Joseph in Egypt, the Lord was with him in his new relations, and because his former master recommended him as worthy he was made foreman in his new place, though only nineteen years old, and an apprentice. Only two or three years later, he having become of age, the house of Vanderpool & Cole was dissolved, when, with the recommendation of his late employers, Mr. Longking entered the service of J. and J. Harper (the older two brothers of the afterward famous quaternion known as "Harper & Brothers") as proof-reader. He had been there but a few months when he was induced, being recommended for the place by the Harpers, to engage in the service of the Protestant Episcopal Church Press, then just established. But that institution was short-lived, and when it was bought out by Mr. David Felt the proof-reader went over with the business, where he remained nearly a year. In 1826 the Methodist Book Concern undertook the work of manufacturing its own books, and in 1836 Mr. Longking became the assistant of the superintendent of the printing department—Mr. James Collord—and with that establishment, with an interruption of about sixteen years, he has ever since been connected. After the death of Mr. Collord, in 1846, he succeeded to the place of superintendent.

A private friendship he had formed with a young man officially connected with a Sunday-school attached to the John Street Church led him to become a regular attendant on its services; and here, when in his twenty-second year, he was made a subject of renewing grace. Of the inward and spiritual facts of that great event it is not our purpose to say any thing in this place; its influences over his whole after-life were no doubt very far-reaching, and finally determinative of his destiny. It was because the lad, while an apprentice, was surrounded by good influences that he escaped the many temptations to which city youths are exposed, and by which so many of them are

seduced into vicious and degrading associations and practices. Among such conditions the better qualities of his young mind and heart had opportunity to assert themselves, and when these had become quickened and enforced by religious convictions and inflamed by spiritual aspirations his upward course was rendered morally certain. His mental and spiritual culture proceeded together; his reading, to which he early became addicted, was chosen for its solid and useful instruction, and especially for its religious enlightenment and impulse. The associations of the house of the Lord, its strictly religious exercises, its social opportunities, and especially its Sunday-school exercises, occupied his time and thoughts, and left no room for other and less wholesome things. The influences wrought by these things into his daily life and manners were observed by the shrewd men of business whom he served, and because of them they were glad to advance him to the most responsible places, and to intrust him with their own interests. Whatever degree of success in life he has achieved, or elevation of character with its resultant personal regard or social respectability he has attained to in all his extended life-time, the turning-point that determined the whole of it was his early conversion and initiation into the fellowship of the Church.

It was here, too, that he formed the one all-important association which has fashioned the character of his domestic life, and rendered his home a perpetual resource for peace of mind and moral force. In 1832 he was married to Miss Ann McDonough, with whom he had been brought into acquaintance in church work; and they have now walked together, led on by the divine providence, and comforted and strengthened by the Spirit, to endure and enjoy the dealings of a Father's hand for considerably more than half a century.

About fifty years ago, when Mr. Longking was engaged during six days in each week in the production of the literature of the Church, including that of the Sunday-schools, and on the Sabbaths in the practical operation of those schools, he became deeply and painfully impressed with the sense of the poverty of the literary provisions for effective Sunday-school instruction. At length, encouraged by some in whose opinions he had confidence, though greatly distrusting his own qualification for such a work, he set about preparing *Questions on*

*the Gospels*, for the use of Sunday-schools, which were also followed soon after with *Notes*, to aid in finding the right answers to the *Questions*. The work thus taken in hand with great misgiving grew to very large proportions. There were four volumes of *Questions* and *Notes*, severally, on the Gospels; and later appeared also two additional volumes of each sort, one of each on Galatians and Ephesians, and also on Hebrews. Of these the books on the Gospels have been the most used; their sales have gone up into the hundreds of thousands, the whole of them aggregating above three quarters of a million volumes, and during the period extending from the time of their first production, about fifty years ago, for a quarter of a century forward, *Longking's Questions and Notes* were the standard text-books in tens of thousands of Methodist Sunday-schools all over the land, and in many of other denominations as well. A generation of the best workers in Methodism was brought up on these books, and those who know their value by their use may be pardoned for asking whether the substitution of others in their stead has been an unmixed good. However that may be—and it is useless now to discuss that question—there can be no doubt that those unpretending manuals met an imperative demand of their time, and answered to it with eminent success; and their influence for good is by no means exhausted, although they have been largely superseded.

In the place of his principal residence Mr. Longking is remembered and his name cherished for certain forms of Christian activity of which the great public know almost nothing. Nearly fifty years ago, when he had become a member of the Greene Street (N. Y.) Church, he undertook to conduct a Bible class, which at length grew to enormous proportions, having more than a hundred members, chiefly grown-up young men and women. Its highest activity was during the years that he was preparing his Sunday-school books, and for that purpose giving a good deal of attention to biblical learning, and in which he attained to a decidedly respectable proficiency. The matter of his teaching was also first in his thoughts, so that he was full of the subject, and therefore earnest in his instructions and discussions. The enthusiasm of the teacher was shared by his pupils, and the class became a center of very lively interest, and its surviving members, now

well advanced in life's afternoon, still refer to it with a very lively interest. The roll of the class contained an unusually large number of names of persons that have attained to conspicuous places in the Church and in professional life. Here are such names as Dr. J. M. Reid (senior Missionary Secretary), Dr. C. F. Deems (of the Church of the Strangers), Rev. Alexander H. Ferguson (of the New York Conference), Rev. S. A. Seaman (of New York East Conference), Dr. Charles Taylor (of the Methodist Episcopal Church, South, late missionary in China), Dr. G. W. Collord (of the Brooklyn Polytechnic); and of well-known men of business and of the secular professions are found the names of C. C. North, J. B. and W. W. Cornell, Drs. D. S. Landon and R. Moffat, Prof. Benjamin Mason, Hon. Richard Busteed, Wm. H. Arthur, Wade Worrall, Wm. C. Freeman, Dr. Joseph Finch. Several of these, which are only specimen names, found wives among the lady members of the class.

Another department of church work in which our subject made himself felt, at various times and in different places, was the planting and upbuilding of Sunday-schools and churches. More than forty years ago, while actively at work in the Greene Street Church, he saw that the city was advancing along the west side beyond Eighteenth Street, which had seemed for a time to form a kind of boundary, into the neighborhood known as Chelsea, and he fixed his eye on it as an available place, first for a Sunday-school, and afterward for a church. A place for the former was obtained, and the Bible class offered the needed working force to make it a success; and from that beginning, by steady stages, the work was carried forward, and the Thirtieth Street Methodist Episcopal Church took its place among the sisterhood of city churches, and for more than thirty years it has been doing a good work. By a somewhat similar process he was also somewhat instrumental in the formation of the Ninth Street Methodist Episcopal Church, and of what is now St. Johns Church in West Fifty-third Street. The growth of Brooklyn also attracted his attention, and a detachment from the Greene Street Bible class undertook to found a Sunday-school in the region to the south of the Wallabout, and this through various changes at length evolved into the DeKalb Avenue Church. But his largest and most successful enterprise in

this line in which he has been at any time engaged was the founding of the St. John's Methodist Episcopal Church of Newburg (N. Y), during his residence in that place, some twenty years ago. Till then there had been but one Methodist church in the city, and that was quite insufficient for the wants of the people. A second church was needed, but the conservative element in the first church opposed the proposition for a second one, and prevented any concerted movement in that direction. There was an unused church edifice in the place, located about where it seemed desirable to commence operations, which could be had at a moderate price and on easy terms of payment. This seemed to offer the desired opportunity. The property was first leased, and ultimately purchased by the religious association which had been formed, and of which Henry Cornell, brother of J. B. and W. W. Cornell, was an active member and officer. The boldness of the movement struck the public mind favorably, the people flocked to the services, money was obtained as needed, a minister procured, a powerful revival ensued, and in less than a year from its inception the new church had a membership of three hundred. From that time onward St. John's, Newburg, has ranked among the best Methodist churches in the valley of the Hudson.

The titular prefix and suffix within which his name appears at the head of this paper, though apparently not in harmony with his calling and manner of life, are nevertheless in accord with the facts. In respect to the first, he is known to have been during most of his life-time a preacher of the Gospel. He was licensed to preach, as a local or lay preacher, according to the rules of the Methodist Episcopal Church, while yet a young man; and for more than fifty years he has exercised himself in that office, though not in the pastoral work. An exception to this last remark should be made in a few instances, when he was for a short time in charge of churches by appointment of the presiding elder. Possibly he may have, in one or more cases, held the same relation to some of the more largely developed Sunday-schools while they were passing into the conditions of organized churches, but if so that was done simply as a temporary arrangement, till something more permanent and complete could be effected. In 1848, having

been elected to that order by the New York Conference, he was ordained a deacon, for the double purpose that he might assist his pastor and others in the administration of the Lord's Supper, at which his services were uniformly acceptable to both the ministrants and communicants, and that he might administer baptism, especially to infants, in the families into connection with which he was often brought in his Sunday-school work. But though frequently solicited to do so, he steadfastly declined to take the vows and receive the ordination of an elder, believing that the diaconate formed the true line of division between the traveling and the local ministry. It appears, however, that he narrowly escaped becoming a traveling preacher. In 1842 he received the requisite recommendation, which was placed in the hands of his presiding elder, to be laid before the New York Conference, and his reception into that body was not at all doubtful; indeed, it was said that a field of labor had already been selected for him. But the Book Agents at New York strenuously opposed the scheme, declaring that he was rendering better service to the Church where he then was than he could possibly do in the regular work of the ministry, and that it was much easier to find men to do ministerial work than to find those who could render the service which he was performing in the publishing house. Accordingly, the application was withheld, by consent of all concerned, a course which probably was on all hands the most desirable.

In respect to his *doctorate* not much need be said, except the statement that the degree was conferred unsought by him, and without his knowledge. He has been a life long student of the Bible, chiefly, but not exclusively, in the English language, and his familiarity with both the letter and the spirit of the sacred volume would not suffer in comparison with that of many who have taken their academic degrees after compassing all the required studies. Nor is he any less a master of theological learning, especially as contained in the recognized Methodist standards; and his latest published work, a theological catechism entitled *Light on the Path*, is a model of its kind—a succinct but comprehensive embodiment of evangelical Arminian theology. Such a treatise presented to a European university would probably avail as a sufficient reason why such a degree should be given.

The only title for which our subject has shown any real affection is the one which his fellow-craftsman, Dr. Benjamin Franklin, set to his own name in the epitaph which he prepared for his tombstone—"Printer." That has, indeed, been his life-long calling, and in its duties he has won his laurels. We have seen that at an early period he was specially detailed as a proof-reader. The generality of readers of printed matter have very faint conceptions of the practical importance of that department of the work of the printing-office, and least of all do they suspect how largely editors and authors are indebted to the "readers" for the presentable shapes in which their compositions appear. A competent proof-reader must be a man of peculiar natural endowments, and those must be quickened to detect, and trained to appreciate, the author's meaning whenever he omits some needed word or clause, or expresses himself out of harmony with his own evident purpose. Just how this is done we do not pretend to explain; we are not an adept in that calling, but large experience on the other side of the matter leaves us no room to doubt either its practicability or its reality as matter of fact. And precisely at that point the subject of this sketch has demonstrated very marked and peculiar adaptations to his calling, of which we will here give a few practical illustrations.

It is among the traditions of the common opinion prevalent in the New York Methodist Book Concern that among all its editors none was ever more scrupulously correct in the make-up of his printed matter, or more exacting in this respect upon those who were called to co-operate with him, than Dr. Whedon. But by long experience even he came at length to a very distinct and lively appreciation of the skill in his own specialty of his chief and final proof-reader. Of all the forms of printed matter very few others require so much skillful painstaking as commentaries on the Scriptures, put up in the usual manner. For a number of years Dr. Whedon was working upon his Commentary on the New Testament, the final reading of the proofs of which, as they came from the compositors, fell to Mr. Longking; and not venturing to make corrections, of either the grammar or the rhetoric of the language, and more especially not of the exegesis, he still ventured now and then to indicate his doubts by query-marks

upon the margins, until these became a marked feature of the proofs when they came to the author for final approval. At first, however, they were hastily brushed aside, but by degrees they received a little more consideration; and at length the author said to his publishers, "Your proof-reader is greatly addicted to making queries, and I have learned to respect them, and I think that now I adopt four out of every five of them." Another, and even more clearly marked indication of Dr. Whedon's appreciation of the value of Mr. Longking's criticisms was given on the occasion of the completion of one of the volumes of his Commentary. As usual with authors in such cases, as soon as the writer had given his last touches to the volume he became impatient of any delay in its publication, and because it did not appear as soon as it was expected the publishers were pressed to hurry the work forward. It was then found that the delay was occasioned by the failure of Mr. Longking to send it forward with his final approval, and that he was so closely occupied by other work, which could not be laid aside, that he would not be able to examine it for some days. Then it was proposed, since the proofs had been very thoroughly examined, to print the matter as it stood; but notwithstanding all his haste the author declined the proposition, preferring to wait longer rather than forego the advantage of that last revision. Another commentator, perhaps a little less exacting, after the labor of putting his work into shape, confessed his obligation to his reader, and pronounced him an altogether admirable "botcher."

The veteran proof-reader, for that is now his specific work, after nearly forty years of connection with the Book Concern, having more than filled up his fourscore years, is still found at his desk six days in each week; and all the more considerable publications of the house (not including *The Christian Advocate* and those of the Sunday-school department) pass under his eye, and receive his thorough examination and careful correction. He celebrated his *golden wedding* a few years since, and still he and his companion, although, like the parents of John the Baptist, "well stricken in years," are "walking in all the commandments and ordinances of God blameless," with a fair prospect of "ganging on thegither"

for an indefinite term of years. On Sundays, when not called away to fill some vacant pulpit, strong in his ruling passion, he meets his Bible class, made up from the second and third generation below those for whom he performed the same service fifty years ago. As he has so compelled those who wait for the opportunity to deliver funeral eulogies and write obituary panegyrics to wait beyond the usual time, we have chosen to anticipate his departure, trusting that that event may be long delayed, and to put in shape what we have written, lest, peradventure, that more complete occasion may not come in our day.

# EDITORIAL MISCELLANY.

## CURRENT TOPICS.

### THE PROTESTANT EPISCOPAL CHURCH AND CHRISTIAN UNITY.

THE Protestant Episcopal Church holds a somewhat unique position among the ecclesiastical bodies of the country. We say this without intending to express either praise or blame, but only to indicate the peculiarities of its relations to other religious bodies, and in reference to the rather remarkable fact, that while it is numerically only the fifth or seventh among the Christian bodies of the nation it is seen posing before the people as THE Church, and gravely proposing to change its name, in harmony with that assumption, and to style itself the *Church of America!* These pretensions, which are not entirely new, have usually been smiled at as the harmless vagaries of self-complacent egotism, and allowed to pass without the rebuke they deserve. They, however, evidently indicate something that calls for more than contempt, since persistent assumptions, though baseless, may, unless disallowed, at length claim respect, and be used as arguments for still larger and more practical demands. For the first half of the century of its history the Protestant Episcopal Church was a quiet and non-aggressive body, apparently satisfied to live and let live; but of late it has spread itself somewhat, and now seems disposed to put on airs that may render it offensive. These things have just now been brought to our notice by re-examining what took place a few weeks ago at the Triennial General Convention of that Church, held in Chicago, of which we propose to say something.

All who are familiar with the utterances of both the religious and

secular press are aware that they contain not a little in the way of reproaches or lamentations because of the "rending of Christ's seamless garment;" and pious people of a certain class appear sometimes to be very much distressed on account of the fancied non-fulfillment of Christ's prayer, that his disciples might be *one*. That prayer has been made to do service for a cause for which it was not at all designed, and it has been parodied into a sense entirely foreign to its obvious purpose, making it a plea, not for the true "communion of saints," but for an ecclesiastical consolidation and crystallization upon a nucleus not prepared by the Head of the Church, but by those who expect to profit by what they teach. The method usually pursued in support of this pretense is to quietly assume with an innocent gravity certain postulates which embody the desired conclusions, and which seem to say that these are indisputable, and then by careful advances to come at length to the sought-for results. It may not be amiss, therefore, to re-examine some of these assumptions in order to see whether the consolidation of all our churches within the fold built for the Protestant Episcopal Church a hundred years ago—then only a few sheep in the wilderness—is indeed identical with the "communion of saints" named in the Apostles' Creed, and whether that little community is the veritable "Holy Catholic Church," so that non-communion with it is a sinful schism. We begin therefore by disallowing this whole system of pretension, as indeed all real Protestants must do; and by that action the whole discussion of the subject is shifted back upon more original and fundamental principles, so holding in abeyance the high claims of THE Church, *soi-disant*.

We are certainly not astray at this time in giving a place to this subject among our "Current Topics," in view of the public attention that has been recently called to it. It is said, that at the late session of the convention of the Protestant Episcopal Church in Chicago petitions signed by many hundreds—perhaps thousands—of ministers and lay people were presented in favor of "Christian unity," and the reports of the proceedings of that body show that the subject occupied no inconsiderable share of its attention, and elicited some spirited and able debating. It is also said, that these petitions came chiefly from persons recognized as belonging to the Evangelical or Low-Church party, and that in this city, while the movement received very little sympathy from any body connected with the great corporations of the Church—Trinity parish and its affiliated bodies, and some others of that ilk—it was much more favored at St. Bartholomew, St. Thomas, Grace, and Holy Trinity. The logic of all this is not, however, altogether plain. The High-Church people might logically be concerned for those who are casting their souls' interests on "un-covenanted mercy;" but do the Evangelicals share in that sentiment? The former party simply says to the adherents of the "sects," that the door of the "Church" is open to them, and, consistently with its principles, it can do no more. Has the latter party any thing else to offer? High-Churchmen favor Church unity very much in the way by which the whale and Jonah became one, or as, after a successful

foray on the flock, the lion and the lamb lay down together—they are ready to unite with the "sects," provided the "sects" are prepared to be swallowed, and not otherwise. On what other terms do the Low-Church people propose to bring about Christian unity? It is well-known that the Episcopal Church has never offered—and according to its principles it never can—to be united with any other ecclesiastical body, and as such it consistently holds that it can receive members from such bodies only as they would be received had they never been so associated. So believing, they have the right to act accordingly; but why then should the subject of Christian unity be spoken of unless it is clearly understood that it means the extinction of any other Christian body with which it may unite? That such a proposition should be made by courteous Christian people, without any sense of insolence on their part, shows to what a degree excessive self-appreciation may blunt the soul's best sentiments.

We have been not a little interested in reading the speeches made by Dr. Phillips Brooks, which have been praised by some non-Churchmen for their breadth and liberality of views; but we fail to find the place where he says any thing to justify the statement that he gave "the full weight of his influence and eloquence to the recognition of other Protestant bodies as essentially Churches." He no doubt recognizes such bodies as Christian associations, since he concedes that they are made up of Christian people and are doing Christian work; but he cannot, without abandoning the fundamental principles of his own Church, confess them to be true and veritable Churches, integral parts of the one and indivisible Catholic Church. If Dr. Brooks fails to see the faulty logic of the views attributed to him (which we do not suppose are his), others do see it, and very consistently, as has also been said, they are strongly opposed to those views, notwithstanding the desire felt by all for the promotion of "Christian unity." No one at all well informed on the subject can be ignorant of the fact, that no administrator of the laws of the Protestant Episcopal Church would for a moment recognize any of the (by them) so-called "sects" as valid ecclesiastical bodies. Dr. Brooks, and others who feel and speak as he does, point out no way by which the end they seem so much to desire can be reached except by the unconditional surrender of the "sects," with the implied concession that they and their fathers have all been a set of ecclesiastical bummers, teaching without authority and profaning the sacraments, and like Korah and his company desecrating God's ordinances.

We like honest and outspoken frankness, and we prefer an antagonist who fights under his own colors to one of a doubtful complexion. The High-Churchmen tell us what they mean, and we know where to find them. They too, as well as their less elevated brethren, are very solicitous for Christian unity, but they tell us very plainly that we can have it only by coming to them. That is honest, and though we do not propose to accept their terms, yet we are glad that they speak out without concealment. Rev. John Henry Hopkins, D.D., in a brief address made by him

at the Congress of Churches, in Cleveland, last May, on the subject "The True Church," used this language:

> I will speak not only for myself, but for a very large number of Churchmen. They may not yet be the majority, but I think they will be in a few years. We are willing to give up, as barriers in the way of unity, any and every thing that is peculiar to the Protestant Episcopal Church in the United States of America! [Applause.] I must explain to you what I mean by that, and perhaps you will not clap so loudly. I mean exactly what I say,—that what is peculiar to us as the Protestant Episcopal Church of the United States of America, we are willing to give up. In the first place, there is our name. "Protestant Episcopal Church of the United States of America!" We are ready to give it up at once. You may search the New Testament, and search all Christian antiquity, and you will not find any thing about a "Protestant Episcopal Church." We are willing to give that up. And so I might specify a number of other things.
>
> But you may say, "What about the Apostolic Succession?" O, my dear friends, that is not *ours*. We did not invent that; we have not the peculiar possession of that. That belongs to the great body of Christendom, and has belonged to it from the beginning. It does not belong to *us*. We cannot give it up. We *dare not give it up*. I will tell you why. We are trustees of that great gift of the Church from the beginning. We are trustees of that great gift, for the benefit of all the rest of you, and that is the reason we hold on to it.
>
> Then you will say, "But what about Confirmation?" Well, we did not start that. That is not peculiar to us. You will find out about it in the New Testament, and you will find it in *every part of the Apostolic Church* from the beginning down to the present day. It is nothing peculiar to us. And so I might go on. And how is it possible that we should have the right to give away any thing that belongs to the heritage of the grand old Church from the beginning?

Now that confession is an honest one, if in no otherwise admirable. But what do they for whom Dr. Brooks speaks say about it? Will they abate a single jot or tittle of what Dr. Hopkins insists upon? Certainly they have never intimated, with intelligible definiteness, what their terms and conditions of union would be, nor do we see how they can surrender any thing without giving up the fundamental principles of their system.

Dr. Hopkins is ready to give up the name of his denomination, not, however, in order to bring it into closer relations to the "sects," but for just the contrary reason. As it now stands, that name may imply that there are in the country other Churches from which it is sought to distinguish that one by the double descriptive epithet, Protestant Episcopal. Those for whom he spoke at Cleveland were also represented at Chicago by at least two fifths of the Convention, and they formally attempted to get rid of the offensive prefixes to their ecclesiastical titles in order that it might be called, what they claim that it is, "THE Church of America," or the "American *Catholic* Church," either of which titles would effectually exclude all other associations from any proper claim to Churchhood. And although the attempt did not succeed in form, yet its promoters expressed themselves more than satisfied with the result, as the largeness of the vote for it indicated an encouraging increase of favor for the scheme, and seemed to promise, what Dr. Hopkins prophesied, that they will soon be the majority.

Dr. Brooks, who represents the Broad-Church element of the Protestant Episcopal Church in this country, as Dean Stanley represented the same element in the Church of England, would recognize the Christian

bodies outside of his own as *quasi*-ecclesiastical, by virtue of the character of their individual constituents, who are confessed to be the stuff out of which THE Church is built up, but are now in a chaotic or unorganized condition. Such bodies, say they, answer to the first part of their own Church's designation of the "visible Church of Christ," to wit, that it is "a congregation of faithful (believing) men," but the further designation that the sacraments are *duly* administered among them could not be conceded, and so they are not really and truly Churches. The "sects," therefore, even in the estimation of Broad-Church liberality, are only non-ecclesiastical companies, composed of elements out of which churches might be constituted, but still lacking as to some of the essential conditions of Church life; for in the estimation of all good Churchmen, the only legitimate form of a "true Church" is what they assume to be the scriptural and historical one, having an apostolically descended episcopacy at its head. The sacraments are essential to the completeness of the Church, and these, say they, were by Christ himself given to the Christian "priesthood" for the benefit of the Church, and there can be valuable, or indeed at all *real* sacraments, only when they are administered by duly constituted "priests." Any other pretended use of these mysteries must, therefore, be only a shocking desecration of holy things.

But 'Broad"-Churchmen and "Low"-Churchmen are disposed to deal leniently with the "sects." They would receive their ministers and give them positions in THE Church corresponding to those they held in their own bodies, but only on condition of their receiving "orders" at the hands of the genuine successors of the apostles, which simply means that they must repudiate the orders under which they have been operating, and in which some of them have given long years of active and successful ministerial service, and confess, at least by necessary implication, that they have been all along pretending to serve in the sacred office as Christian ministers without any proper authority—have, in short, usurped the "priesthood" and profaned the "sacred mysteries."

But these long-suffering ones are willing to extend to those erring ones, if they will now show the sincerity of their repentance by returning to the fold, the advantages of the plea of "invincible ignorance." Possibly re-baptism would not be absolutely required, for even the Church of Rome accepts lay baptism in extreme cases. But, as indicated by Dr. Hopkins, the requirements of confirmation and of the apostolical ordination cannot be waived in any case. Dr. John Hall, and Dr. Storrs, and Bishop Harris, and Dr. Armitage must each and all of them come as penitent prodigals kneeling at the threshold, to be admitted to the lowest place in the Church, and then, if found worthy, they may, after due probation, be admitted by apostolic manipulations to the office and work of the ministry. That intimations respecting Church unity, to be reached by such processes of self-stultification and humiliation could be made, is to be accounted for only as it is recollected that egotistical self-appreciation always tends toward supercilious insolence.

In the discussion of the proposition to change the name of their Church

by expunging the words "Protestant Episcopal," and substituting something else, Dr. Brooks indicated some particulars as to which he dissented from the views of his brethren the High-Churchmen; but he failed to state, with even a moderate degree of definiteness, what are his own views, or how far he would go toward recognizing any thing as properly Churchly in any of the outlying religious bodies. He spoke bravely against the proposed change of name, but took care not to commit himself to any recognition of any of the sects as Churches. His remarks, as reported by an admiring listener for one of our city papers, were to this effect:

> Now, that there were people who believed in the so-called transmission of the apostolic powers was true, but it was equally true that there were people who did not, even in this convention. He did not believe in the doctrine of apostolic succession to any such length as to give it entirely to this Church. They were told that it was going to extend its arms and bring in and convert all the infidelity in America, which was not the case, it was a hopeless contraction of it —it drowned the Church. It did not make the Church the universal Church of America. It confined its membership to men who were wedded to a theory. The passage of such a resolution to fasten on it the name of the American Catholic Church, and admit within those whose faith was on a purely ingenious theory —was that the Church which was going to call in every body? The question was not whether that theory was true or not, but whether the Church would accept that theory or not, and make it incumbent on every one. Was the Church prepared to accept this fantastical theory? He trusted in God she was not.

The theory may or may not be correct, according to Dr. Brooks, but since some people hesitate to receive it, and insistence upon it might become a hinderance to "unity," it ought not to be insisted upon in any formal and definite pre-announcement; but the administration of the Church must nevertheless proceed upon its assumed correctness and binding force. This may satisfy those who are determined to be pleased, but some old birds are not to be taken with such chaff.

The convention also tried its hand in an attempt toward practical Church unity; the attempt, however, was of the mildest kind, and only tentative and inchoate, but even that failed. The Congregational Council was at the same time in session in Chicago, and it was proposed to send to it a message of Christian salutation. The motion having been made in a body to which the public had free access, it became an awkward matter to reject or oppose it, and so it was adopted in the "Lower House" with virtual unanimity, but not until the language had been so changed that it should not express any recognition of the Churchly character of the body to be addressed, which might have formed a valid objection to its reception had it been sent, and had the receivers chosen to insist on the rights of common courtesy in the case. But that possible difficulty was obviated by the nonconcurrence of the bishops, who constitute the Upper House, and sit with closed doors, so that they are less liable to be influenced by what is in the air. The whole thing, however, demonstrated the real character and intent of all the honeyed words that are heard about Christian unity and the Saviour's prayer. The Church of Rome offers as liberal terms to all men—

heathens, Jews, and Protestants—as the would-be American Church offers to their confessed fellow-Christians, and yet it seems to be expected that the "dissenting" dogs will be thankful for such crumbs.

We have no quarrel with our brethren of the Protestant Episcopal Church so long as they will keep themselves to their own proper calling and leave others to theirs. It may be that our American society needs such a Church, in which the vigorous spiritual elements of Church life shall not be made inconveniently aggressive, where the worship shall be distinctively æsthetical rather than spiritual, where the utterances of the pulpit shall not jar harshly upon sensitive nerves, nor come into unnecessary conflict with the practices of respectable sinners and with the usages of society. Happily, church-going is still a respectable practice in good society, and churches for the use of that class may be a necessity, such as will make the least possible demand upon its "worshipers" in either intellectual or spiritual faith, or in either the minor or major moralities. A church may be required also into which the rich families from less fashionable churches may gravitate, and in which their young people, having been raised to social positions of which their parents knew nothing at their time of life, may find a home. It may be thought desirable that in a community in which are a full share of *snobs* there should be churches adapted to their requirements. We say, then, to our friends of THE Church, there is room enough in the world for both yourselves and those who do not wish to be members of your household, and in behalf of those others we pray, do not come to us, and we will not ask you to make room for our overgrown families.

---

## WHY SHOULD WE SEEK TO CHRISTIANIZE THE HEATHEN?

The present is sometimes described as the missionary age of the Church; and though not exclusively, nor perhaps pre-eminently, such, yet the zeal of Protestant Christendom for the evangelization of non-Christian peoples will at least in part justify the claim to that designation. But as in all great popular movements the general enthusiasm nearly always outruns the well-settled convictions of the public mind, so in this case it may be suspected that many who are zealously affected in behalf of the work of foreign missions would find it difficult to assign reasons for their zeal that could at all stand the test of a careful re-examination. Epidemics of religious zeal for some great enterprise appear all along in the history of the Church. Such were the crusades and the persecutions of the French Huguenots; and during the Dark Ages the conversion or else the extermination of the Jews was a subject for the periodical awakening of persecuting fanaticism, and three hundred years ago the religious quickening in Spain (such as it was) found expression in the ravages of the Inquisition under Ximenes, and in the missionary activities of Loyola. That there have also been seasons of special religious awakenings and

activities of a better kind than these is also well known to every student of the Church's history, for it must be recognized as a fact, that the growth of Christianity, especially in its outward expressions, has not been a uniform forward movement, but rather a series of impulsive and unequal, not to say spasmodic, awakenings and temporary activities.

Just now a zeal for Christian propagandism is rife in the evangelical Churches, in which all should rejoice, because it is in harmony with the spirit of Christ and of the apostles, and of the Church in all of its most devoted and successful eras. It is, however, quite certain that many persons, not excluding a large share of those most active in this work, have only partial and inadequate conceptions of the conditions involved in this problem of missions to the heathen. Their impulses, as is usually the case in all enterprises, outrun their reason, and their awakened zeal so much exceeds their intelligent convictions that there is danger that their action will be unsteady and transitory. But such gusts of enthusiasm are naturally temporary, and are sure to be followed by a season of criticism, often with a disposition toward skepticism. The question will arise, and will demand an answer, whether this zeal is legitimate. That question is indeed asked already, and always, in the latent or active unbelief of the world, and an unspiritual economy of means and agencies, is ever caviling and protesting against "this waste." And this spirit of opposition, though less impulsive, is terribly persistent, and will compel a hearing for itself. The objections, too, that are urged are sufficiently plausible to demand attention, and unless clearly responded to they will become formidable obstacles in the way of the missionary work of the Church. Many others, besides blatant infidels and openly profane persons, have been in doubt as to some things involved in this matter; and not a few who are in full sympathy with the cause of missions have had these misgivings, and have found themselves unable to answer questions that have been propounded to them, and more especially such as have risen unasked in their own minds. Such doubts must be respected and properly responded to by those who would defend the cause in which they are engaged, and toward which they are, for good reasons, so zealously affected. In order that the cause of Christian missions shall survive the influences of a merely temporary impulse, it must be commended to men's best judgment, and fortified by intelligent reasons against the assaults of its adversaries and the more formidable doubtings of errorists in religion and of an unspiritual secularism. We will now notice some of these classes and kinds of objections in detail.

1. There are those who say, that while religion is good and needful for all men, the claim made in behalf of Christianity that it alone, of all the religions of mankind, is capable of answering to the felt wants of the soul, must not be conceded. Modern literature is full of this idea, and in support of it we are told of the excellence of Confucianism, and its salutary influence over the morals of nearly half of the world, and of the profound and comfortable mysticism of the Buddhists, a form of faith that is cherished by, and which cherishes in return, the best people of India and

China and Japan. One western scholar goes into raptures over "The Light of Asia," clearly preferring it to the "Light" that proposes to lighten all men; and another tells us of the "Ten Great Religions," among which Christianity is allowed a place, but only as one of a class, and without any well-sustained claim to exclusive preference. Mr. Lecky exalts the stoicism of the old Romans as the highest type of virtue, and Dr. Draper celebrates the Saracenic civilization, with its underlying spiritual code, as worthy of the highest admiration. The conclusion to which all this tends, and which is urged by these teachers, is, that while Christianity (could it be separated from both dogmas and ecclesiasticism) may be a good thing, it possesses no such special excellence as to be raised above all other religions, and therefore there is no good reason why we should seek to extend it to the peoples who are already sufficiently provided for in their own ethnic faiths and forms of worship. The self-styled "liberal" Churches of our own land, as the Unitarians and Universalists, seem to be dominated by this conception of the character and the place of Christianity among the religions of the world, and accordingly they are not concerned to give the Gospel to the heathen; and there is cause to suspect that this kind of unevangelical non-faith is also pretty widely disseminated among the members of our evangelical Churches, operating as a spiritual marasmus, and (to change the figure) extending as a dry-rot through the frame-work of the Christian household. Against this ever-present obstruction, the most formidable of all, whether patent or latent, the cause of Christian missions must be prosecuted; and only as men believe that Christianity is not simply the best, but the *only*, soul-saving religion, will they be constrained to make haste to send it to those who are not now blessed with its salvation.

2. Formerly, much more than at present, our Protestant Churches were cursed with a form of theology which, wherever it operated, effectually suppressed the very beginnings of their missionary zeal. This theological monstrosity disclosed its character in the case stated by the Rev. Dr. Withrow, in his sermon before the American Board at its recent annual meeting. We quote his words:

> We observe the revival of an idea which dominated the minds of some good men at the time when modern Christian missions had their rise. The same idea that President Wayland writes of as arising out of "a spurious system of Calvinism," and the same that confronted the zealous Carey when he began to call on our mother country to give the Gospel to the Gentiles: and that is, that if we but let the heathen alone, the Lord will convert them by and by, if he shall see best. When William Carey's enthusiasm had kindled enough interest in the subject of missions to the heathen to draw together that memorable conference in Northampton, and when the eloquence of the young shoemaker rose to a very passionate pitch, as he pleaded "for the perishing pagans," you may recall how this idea of which I speak found voice in that assembly. Affronted at the earnestness of the young man, if not at his ignorance, an eminent minister cried, "Young man, sit down! When God pleases to convert the heathen, he will do it without your aid or mine." Is it the ghost of that "spurious system of Calvinism?" Is it the lost and wandering echoes of that thundering rebuke by Dr. Ryland in the Northampton Conference which have re-shaped themselves into the

belief that whatever heathen we do not reach as Paul did a pagan in the prison at Philippi, Jesus Christ himself will reach, when he is pleased to, in the prison of the pit? If so, we may well obey the voice which bids us "sit down."

Perhaps that "spurious system of Calvinism" is less openly active just now than formerly, but its spirit survives, and it often becomes effective where least suspected, even by its subject. There is often an unconscious feeling that does not take the form of a conviction, and yet is powerfully operative, which refuses to believe that we have any special concern with the heathen, and says, in effect, they are in God's hands, he has appointed their destiny, and it is well to leave them to his will and power. Practically that is the attitude of a large proportion of what is called evangelical Christendom toward the heathen world. True, such objectors do not usually formulate their cavils, but they are all the time in effect asking, "Why should we give the Gospel to the heathen?" and holding the question to be unanswered, they do nothing.

3. Another class of theological specialists assume, that after all that has been said about it the heathen are not in a very desperate condition; that probably as large a proportion of the inhabitants of heathen as of nominally Christian lands will "somehow" find salvation. This tenet of belief, like most of its class, is seldom definitely formulated. We have, however, recently seen it set forth very distinctly by a high authority of our denomination, in terms sufficiently startling. That notion—it can scarcely be called an opinion—is very wide-spread and effectively operative. We occasionally notice the recognition of distinctions in the forms of faith, with the inference that there may be a real saving faith exercised by those who have never heard of the "historical" Christ. But if this supposed possibility should be granted as a bare possibility, the further question remains, whether, saying nothing about the form, any appreciable number of the ungospeled heathen show in their lives and characters that they have the *substance* of the faith, which, if it is unto salvation, must also "work by love and purify the heart?" This question can be settled only by the testimony of competent witnesses respecting heathen morality. What is the testimony of the historians, the poets, and moralists of heathen antiquity? What are the indications of those incidental statements by which, without design, the inner life of the people is revealed? What may we learn from the signs of their material civilization as disclosed by the relics and mementos of ruined cities? All these unite to confirm in horrible details, and with accompanying material witnesses, the instruments of their abomination, the worst things that St. Paul wrote of them in the first chapter of his Epistle to the Romans. Again, if we call our witnesses to testify concerning the moral condition of the heathen of our own time, the record they give is in nowise better than that of heathen antiquity. Travelers, merchants, and missionaries from heathen lands agree in presenting the most fearful pictures of the depravity of life and manners universally prevalent among all the grades of society and all conditions of men, whether in savage or civilized heathen countries. And these things are met with not only as

occasional outbursts of passion and lust; they are embodied in their civil and social, and even their religious institutions, their laws, their customs, their pleasures, and their worship: all declare the prevalence of deep-seated and abominable wickedness. We are, therefore, less concerned to ask whether any of these *can* be saved, according to the provisions of the Gospel, than we are to ascertain whether any appreciable number of them appear to have been saved, and are showing forth to any hopeful extent the fruits of righteousness? And if it should be found that a very few, one of a million, or even of a thousand, give some little ground for hope, what must be said of the almost absolutely unbroken multitude that is sweeping onward, with the volume of a Niagara, to the certain destiny of the wicked and abominable? May it not be that a preached Gospel would rescue some of these? and if so, we have the answer to the question at the head of this paper.

We have room for only very brief references to the teachings of the Scriptures on this subject; but a few cases may be cited. Our Lord's commission to St. Paul, first given at the time of his awakening, speaks of the Gentiles to whom he was then sent as being in "darkness," under "the power of Satan," and needing to "receive forgiveness of sin," and from this evil condition they were to be rescued through Paul's ministry—all of which implies that the heathen, held in the bondage of sin, need to be forgiven, and that God's method for their deliverance is by the preaching of the Gospel. But why that method if they might be saved without having heard of the *historical* Christ? St. Paul himself (Rom. x, 14, 15) indicates the necessity for the preached Gospel, in order to men's salvation, by a very simple array of gospel axioms: Salvation is by faith, faith comes by hearing (the word), and the word can be heard only where there is a preacher. This is God's usual method for saving men. Perhaps it does not absolutely exclude every other way in any possible case; but if there be any other way it is not hinted at, nor are we at liberty to trust any other, either for ourselves or others. On this important passage Olshausen remarks:

> Preaching is the only way by which the Gospel is propagated among mankind. It cannot be produced by some immediate operation of the Spirit, scattered as seeds here and there, but in order to its propagation there is constantly required an imparting from the central point of the Church. . . . This is to be accounted for, first from the *historical* (continuous) character of Christianity, which essentially rests on the *facts* of the history of Jesus; and next, from the Spirit, which is the power that operates in preaching.

The action of the Holy Spirit in the world, according to Christ's promise (John xiv, 26), is of the nature of a prompter of the memory as to what Christ himself had spoken and men had heard. He will "guide them into all the truth" (Rev. Ver., xvi, 13), but "he shall not speak from himself; but what things he shall hear, these shall he speak." The lesson here taught seems to be that the efficiency of the Spirit is conditioned on, and only follows after, the preaching of the Gospel; and both the promises of the Scriptures and the facts of experience agree to show, that if there is a

universal diffusion of the power of the Holy Ghost among men it almost never germinates into spiritual life, except as stimulated and made fruitful by the word of God, and that, also, with very few exceptions, by the word delivered by the living preacher. It is true that the Scriptures do not very definitely inform us what will be the destiny of those who die in their sins without having heard of Christ and his salvation; but every intimation given implies for them the most horrible ruin and hopelessness. Saved by faith they cannot be, for "how shall they believe in him of whom they have not heard?" and if a salvation through moral fitness might be thought available for those so situated, which, and how many of them, could claim eternal blessedness on that condition?

4. There are, scattered among the churches, a class of persons who make but little account of the agencies of the Gospel now in use, and who expect no great successes in saving men to result from their employment. They tell us the world is growing worse and worse, and will continue to do so until Christ appears in his material body to set up a political state on earth, and then go forth as a man of war to subdue the nations to himself, by his word and Spirit, or, failing with those, by the sword of his power. These persons, quite consistently with their views, set very little value on any missionary efforts; the preaching of the Gospel is to them, most emphatically, "foolishness," since it can accomplish very little; while Christ coming into his earthly kingdom will make very short work of the conquest of the world. They may ask, with special consistency, Why should the waiting Church, while earnestly expecting the coming of the Lord to accomplish his own work, distress itself about a work which he has reserved for his own right hand? But with these we have no other controversy than an unconditional rejection of their whole theory and scheme of Christ's kingdom among men, as opposed alike to the letter and the spirit of the Gospel, and to the import of the "promise of his coming." It must be manifest, however, that the acceptance of their views will, as has been said of another form of belief, "cut the missionary nerve;" and so far as those who hold these views carry them into their practices, the cause of missions can receive no help at their hands.

5. Last of all we have to glance at the "New Orthodoxy" (of Andover) in its relations to the question we are considering. The distinguishing features of that phase of Christian beliefs of which the public has heard most are, that the period of man's probation is not necessarily terminated at death, and that no one can be finally lost except those who consciously and of purpose reject Christ and the salvation which he offers. And since to do this is clearly impossible to those who have never heard of Christ, and to whom the Gospel has not come offering life, it is held that the whole heathen world, including those of the past ages, must have their probation extended into the *under world*, where Christ preached to the spirits in prison, and where it is earnestly hoped (though just why it is expected we are not told) that the Gospel will prove more effective than it usually shows itself to be among "men in the flesh." These articles of belief challenge our respect for the reason that they are sustained

by many very great names of the past as well as the present, including a large share of the most eminent living or recently deceased scholars in all the Protestant world, and also because they are a portion of a well-built structure, which is itself well fitted to its position. True, it has only the most meager scriptural support, and the few texts used to sustain it have the appearance of having been misconstrued for the purpose, while the whole drift and trend of the Bible is in another direction. It is claimed by its opposers, and scarcely denied by its supporters, that it necessarily very largely modifies all the great doctrines of the Gospel; that its God is quite another than the God of the old Orthodoxy; that sin and redemption are not what they have seemed to be; and that the salvation which it promises is not quite the same with that to which, through the ages, the Church has looked forward, and which faithful men have expected through Christ. One of its corollaries, of which not much has been said but which is involved in its very substance is, that while all infants are embraced in the purposes of the Gospel, all of them must also personally accept Christ, voluntarily and with the possibility of refusing, in order to be really saved; and since such as die in infancy have not so deliberated and decided, their future state must be involved in the outcome of a future-world probation which may issue in eternal death.

The relation of this opinion to the cause of missions is quite obvious, though, while perhaps its opponents have overestimated its paralyzing influences, its supporters very strongly endeavor to minify its manifest tendency to abate any special earnestness of efforts to "rescue the perishing." A warm and earnest Christian heart might persist in efforts to persuade men to accept Christ *now*, without the stimulus of the assurance that it must be *now or never*; but for most Christian workers that stimulus might not be uncalled for; and as the apostles were impelled to persuade men by the "terrors of the Lord," probably the best men of our times may need the same impulse to hold them earnestly and persistently to their work. A remote day of judgment is a much less effective detriment from wrong-doing than one near at hand, and a time for repentance indefinitely extended would offer large opportunities for indefinite delays. And in respect to the unsaved of the world, if they are persuaded that to die in one's sins may not be to die eternally, very naturally that conviction would somewhat relax the zeal for instantly ceasing from sin; and if the heathen may repent and be saved in the next world, then the sluggish Church may consent to wait for that future state, with the thought that the Gospel will then be more effectively preached, and that possibly men will then be less unpersuadable than they now are.

All of these several phases of faith or un-faith, and the states of mind in which they find an abiding place, seem to be unfavorable to any adequate development of the missionary spirit. It is also quite certain that the development and growth of that spirit in our day have been chiefly among those least affected by them. In nearly every case—we know of no exception—the men who have gone into the work of missions in the spirit of earnest self-sacrifice, and with an all-consuming

real, have either known nothing of the doctrinal peculiarities of which we have spoken or they have known them only to earnestly repudiate them. They have all believed that Christianity alone, of all the world's systems of philosophy or religion, is sufficient to save lost men; they have been persuaded that although God only is sufficient to save lost men, and that "the residue of the Spirit is with him," he also would *now*, and at once, have "all men to be saved," and therefore he is earnestly intent to have them brought within the range of influences by which they may "come to the knowledge of the truth," and without which they find no promise of salvation; they have believed that although the millions of the heathen nations have all been redeemed by the death of Christ, and perhaps in some faint degree taught by the Holy Spirit, yet in fact very few of them so improve their opportunities as not to fall under the condemnation of those to whom the "Light" came, but they chose darkness rather than light; they have learned to contemplate Christ's kingdom as already actually set up in the world, and the Church as a militant host sent forth to subdue the world to its rightful owner, with marching orders to "go . . . make disciples of all the nations. . . . teaching them," and with the comforting assurance that the enthroned Christ himself will lead them on to successive victories until the work shall be accomplished; and they have learned from God's own word that *now* is the acceptable time and day of salvation; and as they do not find any promise of another day of grace, or that there shall be any saving work or device in the future state, they therefore, in proportion as they care for men's souls, are in earnest that they shall, with the least possible delay, hear the words of the Gospel by which they may be saved. Possessed by these convictions they have gone forth, not counting their lives dear unto themselves, and they have been sustained in their labors and sacrifices by what they have learned through their own observations. They have seen the abomination of desolation that rests, like the plagues of Egypt, upon the heathen world, while whole generations of men and women are going down to death, "without God and without hope:" and on the other hand, they have seen living demonstrations of the power to save some of these—plucked "as brands from the burning;" and they are impelled by these things to patiently and joyfully labor and suffer, if by so doing the perishing may be saved. And as the great enterprise of modern missions was born of such convictions, and has been cherished by their confirmation in the facts of the work itself, so must it be perpetuated by the same beliefs, maintained in the integrity of their substance, and rendered practically effective by the power of the Spirit, which is displayed in its fullness only as it is responded to by "the belief of the truth."

The Christian believer, however wise and learned in man's wisdom, is aware that his knowledge of the things of God in creation and in his dispensations is almost incomparably narrow and incomplete, and therefore that it is no part of his business "to justify the ways of God to man." He has come to know that sin is the one great curse of mankind, as a whole and in its individual members, and he has been taught by the

Bible that it is God's good pleasure and earnest purpose to save men by Christ Jesus his Son, and for that purpose he has provided that the glad tidings shall be proclaimed among all nations. He has himself realized the plague of his own heart, and also found a balm for his wounded spirit through faith in Christ, and he is accordingly prepared to commend to all men the salvation in which he rejoices. Beyond this knowledge he finds no need to inquire; for he has found that the effectiveness of his faith is proportioned to its simplicity. To speculate about things that cannot be known may be unavoidable, especially for thoughtful minds; but only arrant pride will on such a subject seek to be wise above what is written in the book of God.

The foundation-principles of the missionary enterprise are few and very simple: Man is a lost sinner; Christ is the Saviour of all men; salvation is to be realized in personal experience through the preaching of the Gospel; Christ has commanded his disciples to see that the Gospel is every-where proclaimed: the present life is the only period designated for hearing and accepting the grace that brings salvation. Upon these foundation stones the missionary edifice must be erected. Here it will stand secure and immovable; but "all other ground is sinking sand."

## FOREIGN, RELIGIOUS AND LITERARY.

"A Man and a Brother."—At a recent German Congress for the advancement of their national interests in Africa, there were discussed a good many practical and significant questions concerning the Negro. A certain titled gentleman took the position that the Negro should be taught to work, because that further than this he is not of much import. According to this authority, "the Negro is inclined to chatter about many things that he does not understand, and especially those that are under the special influence of the missionaries."

This wholesale attack on the German mission work in Africa started up a crowd of champions for the black man and his white teachers, who in substance said: The German missionaries in South-western Africa have had remarkable success in their work of forty years, and very especially in the line of teaching them to work, as well as to understand Christian truths. And this has been done not by the severity recommended by the noble count above alluded to, but by humane and kind treatment, and to this latter mode the Negro shows himself very susceptible and yielding. The Negro does not need the whip; he answers easily to peaceful Christian measures. And they who would teach him the peaceful art of agriculture rather than that of war are ever made welcome. The main problem for the German nation to settle is, how to get skillful and vigorous tillers of the soil to go there and try their fortunes. The first important problem to settle is, that of quick and safe transportation from the mother-country

to the new colonial territory. To this end several speakers moved that the Imperial Government be petitioned to establish a line of rapid and strong steamers to the new colonies.

To this motion there was added another, on the second day of the session, to the intent that there be established by the Home Government, on African soil, an Oriental seminary for the study of the African tongues—a school in which men could be trained to take the native tongues and reduce them to form and characters, so that in a short time they would be able to have intelligent intercourse with the natives, and be able to impart to them important truths by the eye as well as by the ear. The founder and head of the Lutheran Missionary Union for East Africa had much to say that was encouraging for the work of that body. He justified the establishing and encouraging of these evangelical means for the elevation of the heathen, and gave some pretty hard blows to the commercial and political emissaries who would use the Negro for their own selfish purposes. Amid tumultuous applause one of the speakers declared that their motto for Africa was, "Pray and work!" believing that prayer was necessary for success to all work among the heathen, and that the apostles of good works should lead the van. To this end two Christian women are preparing to go as deaconesses to establish a hospital to heal the ills of the Negro, and thus teach him practical Christianity. This famous Congress adjourned without leaving a stone for its opponents to stand upon. Never before were so many kind and practical suggestions made to advance the welfare of the Negro in Africa, and insure his treatment as "a man and a brother."

A Call to the Friends of Israel has just appeared in Leipsic which shows that there is now much activity among those who believe that the Jew can be reclaimed for Christ. The fervent hope of the apostle to the heathen, that Israel might be saved, is becoming more and more rife among the Christians of all lands, and interceding prayer for the people of Israel is rising mightily to Heaven. An anxiety in this direction seems to be taking possession of the Jews of eastern Europe. After forty years of labor Professor Delitzsch, of Leipsic, issued in 1877 the translation of the New Testament into Hebrew, and with wonderful speed it was scattered among that people in the whole earth. A missionary in this cause lately reported that he was surprised to find this book in Galicia, Bukowina, Roumania, and Bessarabia, casting light where the Jews are in the greatest darkness. Jewish hands circulate it secretly. Whole families and circles of friends gather secretly in order to read and study the Gospel.

This awakening in Israel corresponds to a like awakening of the love for mission work to Israel among the young theologians of Germany. In 1880 there was founded in Leipsic, among the theological students of the University, a mission band, *Institutum Judaicum*, in imitation of the older one of Halle. This was called into life by an enthusiastic description of the work to be done among the Jews, which seemed to animate the dormant spirits and set them all aglow. At present there are nine of

these institutes at respective universities. These contain a fraternity of three hundred young theologians, who pass through the work of these *Instituta*, each endeavoring to seek the special preparation needed for efficient work. But even these are not now thought to be enough; there is a growing demand for special institutions for preparation in this line independent of the theological schools, and the establishment of such a school is now declared to be an urgent necessity. Three young theologians have just presented themselves for this special office, and Professor Delitzsch is ready to undertake the lead of the instruction, and in some particular line also to teach himself. And a remarkable providence appears in the fact that a very learned Judaist is now in Leipsic, and ready to aid Delitzsch in the establishment of a seminary of this kind.

But, as usual, money is needed for this purpose, as the government schools cannot, of course, undertake the work. A call is therefore being made for means for the aid or support of the men who are willing to devote themselves to this calling. All who are thus aided bind themselves to labor at least three years among the Jews. The missionary societies for the conversion of the Jews see in these trained workers a long-felt need supplied, and are enthusiastic in the desire to encourage and support the effort. One of the leading German ministers is therefore now making a call for money, confident, as he says, that where the kingdom of God needs means these cannot fail. And great haste is also urged in this work that the services of Delitzsch may be enjoyed before it is too late. This venerable worker and friend of Israel, who for fifty years has been the principal support of the "Jewish Mission" in Germany, cannot live much longer on earth, and they all, as well as himself, desire that before he goes hence his eyes may see the glory of the Lord in the establishment of institutions to prepare men for intelligent work among those Jews who would hear of the true Christ.

Babylonia as a field for colonization is the startling cry now raised by a German savant who was for some time a professor in Calcutta, and is the author of a life of Mohammed. This gentleman claims that it was the richest land of antiquity, and now offers the most remunerative field for profitable colonization. In the olden time there was no such complaint of the fatal climate as we now hear, and nowhere was land more fertile. It is highly probable that the present unfavorable condition is the result of neglect of drainage and culture of the soil, which once brought forth in abundance the most valuable of the cereals and other necessities for the human race in great fullness.

Once all this region was the favorite home of the date-palm, now it produces mainly the swamp-reeds; once it was the granary of the caliphates, now it is the scene of shapeless ruins or the beds of ancient canals. Its present poverty proceeds clearly from neglect, and its ancient value might be restored were some European Power to undertake the task. This work would redound also greatly to the interests of the antiquarians, for excavations would immediately be commenced which would afford a rich

fund of antiquarian wealth. This work itself would improve the climatic conditions by the proper guidance of the irrigating canals and the use of the reclaimed soil for healthy vegetation. In the olden time, during the caliphate of Bagdad, the climate was wholesome in spite of the greatest summer heat. The roving Bedouin races that now virtually rule the land might be influenced by the proximity of a civilized power to learn the industrial arts and turn these wastes into pasture grounds for flocks.

These, some may say, are dreams, but the more frequently and impressively they are presented the more practical seems their execution and the more positive their importance. Schemes of this kind are now passing from the brain of the scholar to that of the statesman, and there is clearly a growing inclination to listen to them as capable of practical development. Large sums are now being turned toward Africa, and working capacities are being directed thither; but here, according to the author of this project, men are offered much greater rewards than in the Dark Continent, if for no other reason, because of its proximity and comparative ease of access. A way might be found without violence to induce Turkey to yield a province which is of no practical value to her, and whose worth she does not appreciate. England has for years talked of a railroad down the valley of the Euphrates as a safe and convenient way to India, and were this realized the approach to it would be speedy. The Orient is now the only territory on the earth which enterprising nations are not endeavoring to possess, and if Germany does not soon secure this opportunity some other nation will, for the Turk will certainly do nothing but curse it. Even the Russians may soon place their greedy hands upon it and colonize it with the Cossacks. The German emperor might easily send thither a few hundred thousand colonists with weapons for defense and implements to cultivate the neglected soil, and thus become the shepherd of peace and plenty in all Asia. Why not, therefore, form a company for the colonization of Babylonia?

The Theological Library for the poor pastor is now the practical question under discussion by a coterie of German theologians. The booksellers of the Fatherland know full well that commercially such a line of books secures them the best venture, because these must be possessed by a large class of scholars in the country. But German pastors, especially in the rural districts, are proverbially poor, and need to make the best selections for the means they can command. On an average they are said to own about thirty to forty volumes, nearly always exclusively theological works, except those of Schiller and the cook-book of the pastor's wife. But the choice of books is so unwise often that half of these are of no practical good, or they are virtually duplicates, thus wasting much of the meagre substance of the needy preacher. Now it is clear that there are books which every pastor must possess and study. But what are they? Under the guidance of thoughtful teachers the student may lay the first foundation of his library without much danger of going astray; but the upper story will be difficult to complete without systematic guidance.

What is needed, then, is a reliable guide to those works which every theologian ought to possess, according to his country or his creed. German biblical scholars are pretty well agreed that there are two works that are indispensable to all Christian teachers, namely, Zöckler's *Manual of Theological Sciences* and the most recent commentary of the sacred books of the Old and New Testament by Strack and Zöckler. But among the mass of others, what is the third and what shall be fourth to recommend to the poor pastor whose dollars are so rare? The answer given by certain scholars is: The third might well be a not less important though simple work, produced by the harmonious co-operation of distinguished and like-gifted men, entitled "Catalogue of those works that ought to be known and possessed by every theological student."

But in the multitude of advisers there is a difficult problem to be solved. Ought this book to be a mere register of the titles of works, or should it give a few pages of short allusion to their contents and characteristics? Should not scientific and practical men have a part in the production of such an adviser, as well as theoretical theologians? A worthy and respected preacher, and faithful and tried adviser, declared, in one of these discussions, that after the Bible he had found his best assistants in Shakespeare and the works of the historian Von Ranke. Such a canon of indispensable literature for theologians would be of incalculable worth. It would be the first and truest guide of the young student into the labyrinth of his needed knowledge, and in it he would find as counselors the best and truest biblical scholars of the land, each acting toward him as a personal teacher, and all giving virtually the same advice. Certainly such a common basis of general theological culture would be most desirable, though no man need be confined to it as within a vise. But how bring such a work into existence? This is the German scholar's reply: "Let some man of large personal acquaintance in this line of study, himself an acknowledged expert and enthusiastic in the cause, undertake the editorship. Let him choose prominent theologians both in science and practice, and present to them this question: 'What are the ten works to which you are most indebted for your knowledge and vocation? Or, if you to-day were to be sent to prison for life, what ten works would you choose to take with you?' and the answers compared and revised would form the basis of the work desired."

Ultramontanism is receiving some pretty hard blows from several sources at present. Professor Semmig, an excellent authority, has recently published two works on this subject, one entitled, *The Reforming of Silesia and its Catholization, and its Final Rescue by Frederick the Great.* The other treats of the Catholic aggressions on the Rhine, the Rhone, and the Loire. Both books are very clear in their accusations, and sharp in their outlines.

The author was forced to flee from Germany after the revolution of 1848, and remained for several decades in France, whence he returned at the period of the new life of United Germany, full of enthusiasm for the

new cause, and well stocked with experience of Ultramontanism gained in France, which he declares to be the greatest enemy of progress, and one that should be known and studied by all the patriots of Europe.

The picture which he draws of the persecutions and oppressions of the Protestants in Silesia is appalling; but it is cast into the shade by some of the sections of the second volume of the book. Semmig was for some time a teacher in Orleans, in France, where he enjoyed peculiar opportunities to study original documents of the Bartholomew massacre in that town, so that from Catholic sources he gives the minutest details. The individual victims of fanaticism and the modes of their death are brought out in a very tragic manner.

The life of Bishop Dupanloup, of Orleans, a liberal Gallican churchman in reality, but who finally yielded to Ultramontanism, is clear proof of the impossibility of any individual success in holding within the Church opinions opposite to those of the Great Head. Many of the separate essays also tell on the general theme, namely, that the new German Empire has no greater enemy than Romanism. The valuable translation of Lavelaye's monograph on Catholicism, which lately appeared, helps also to show the political retrogression of the Catholic peoples.

In Rotterdam there is a movement on foot to put the brakes on a vile trade that one scarcely likes to mention, but whose extent and ravages are so fearful that they must be publicly met in the interest of humanity. The Hollanders have been forced to perceive that large numbers of young girls are brought to them from Germany for the vilest of purposes. In short, Holland (and Rotterdam especially) is being overrun with them. The mode of operation is, to send to as many addresses as can be procured, "A Warning to Young Girls," in which, to all women who desire employment in other neighboring countries, they recommend the greatest possible care in respect to advertisements in the papers for governesses, ladies' maids, waitresses, and house-servants. Besides great care in answering these offers, they advise those who do so to arrive at certain stations in Holland, France, or England, where they will find friends of morality and justice ready to counsel and protect them, "because very often they are met by immoral and dishonorable persons who are intent on leading them into false ways."

This warning extends not only to the countries above named, but is also of great use in Belgium, and indeed to all young women who go alone to foreign lands. Urged on by the "Rotterdam Warning," a certain town council in Germany has just issued a proclamation to all whom it may concern. In this document are named no less than sixteen persons, all but two or three Jews from Galicia, Russia, and Roumania, who come at periods from various parts of South America with false papers and large sums of money to induce emigration to that region. Many young women listen to the flattering pictures drawn for them, and end by finding themselves in public brothels in these lands. These villains carry on their trade in souls in nearly all the principal parts of the continent—Marseilles,

Bordeaux, and Havre, Antwerp, Hamburg, and Bremen, and in Liverpool and London. They bring their victims from Austria, Hungary, Germany, and Switzerland. One may well say God speed to the Rotterdam Council in the good work.

JERUSALEM has quite a treasure in the Germans who have gathered in different fields of Christian work. Their last annual report gave one hundred and twenty members to their congregation; among these, twenty Arabs. The Sunday services and the weekly Bible meetings are well attended. Twelve children were confirmed during the year. The congregation is under the guidance of Dr. Lepsius; and besides himself there are two male teachers and two female. There is a school of four grades, in which are taught English, French, Latin, and Greek. In the Retreat for Lepers there are seventeen of these poor creatures cared for by a director and his wife and a deaconess. In the Deaconess Hospital four hundred and fifty-seven patients were cared for by four deaconesses; and during the year the enormous number of seven thousand six hundred and seventy-five received medical aid and advice: among these patients were two hundred and three Mohammedans, one hundred and four Greeks, ninety-four Protestant Christians, and twenty-seven Roman Catholics.

The Orphanage of Talitha Kumi educates one hundred and ten girls, seven deaconesses being the teachers. The Syrian Orphanage contains one hundred and twenty boys under a director and his son, both from the Prussian Church; in addition to these there are nine European teachers and three Arabian assistants. The Children's Hospital cares for about one hundred and fifty children, varying in age from one day to fifteen years. Of these one hundred and seven are Mohammedans, fifteen Roman Catholics, twelve Greeks, ten Jews, and nine Protestants. The Germans have just sent there a traveling evangelist who visits all these establishments as inspector.

Some of the members of this mission are working at other points; one in Ramleh married an English Darbyite, and now works with the Plymouth Brethren in Egypt, Palestine, and Syria. A Pastor Schneller is laboring in Bethlehem, notwithstanding the increasing antagonism of the Turkish Government and the mosques. In the ancient Giloh there is the largest Arabic-Protestant congregation in the land, and they are now building a small chapel there as a part of the contemplated mission-house. Twelve thousand francs are already collected for a church in Bethlehem near David's Well, and in sight of the ancient Church of the Nativity.

"THE GERMAN TEMPLE," so-called, is making steady progress in Palestine. It has now four settlements in the Holy Land. The Temple community in Jerusalem has now over three hundred souls, and since the death of its founder and director, Rev. Christian Hoffmann, is under the central control, with his senior son at the head. The Temple congregation or community, in Jaffa, has increased its membership during the

year, numbering now over two hundred souls. This community has four steam grist mills (in Palestine!) to which have been lately added several steam saw-mills. The children have so increased in number that a new school-house is to be built. The community in Sharon has about two hundred and fifty souls. A new street has been added to the village, on which stand already five new houses. One of its very active members was lately made, by the Turkish Government, engineer of roads and bridges. Notwithstanding the opposition of the Carmelite monks, this community made last summer a good carriage-road to the terrace on the side of Mount Carmel, which will be very acceptable to tourists. And these agricultural communities are all making large quantities of "Carmel soap" from the pure oil of the olive.

Pope Leo XIII. is showing a great affection for the many believers in Germany, and has just announced to them that he has gladly taken notice of their "many good works." He is also gratified to know that in these things they are one, according to the pattern of our Lord Jesus Christ, who before his death prayed fervently to his heavenly Father that all who believed on him might be one as he and the Father are one. He bids them to pray daily that all who believe in Christ may soon be able to discard all sects and schisms, and be united in the true faith and the true Church. The pontiff now feels so comfortable at the status of the Church in Germany that he offers to all true believers of both sexes who pray for grace and pardon, and repeat at least once a week the Paternoster and Ave Maria, an *indulgence of two hundred days*, if the prayers are specially offered in the sense above stated—the unity of all Christians. It is indeed no wonder that his Holiness is greatly gratified that his cohorts in Germany are moving to the front in all the demands of Ultramontanism.

His Holiness, in spite of all his manifold duties and cares, seems also to find time to cultivate the poetic art. The *Unita Cattolica* has just published two Latin poems by the pope. They appear as hymns to the Blessed Virgin Mary by Leo XIII. High Pontiff, etc. The first, being translated, runs about thus: "The battle rages terribly; Lucifer's hellish realm spews out monsters of horrible kind from its depths. Holy Mother, O come, hasten to help me! Grant me the shield of bravery and renewed and strengthened courage. May thy virgin feet trample down the brood of enemies. If thou wilt be my leader, I will venture boldly into the conflict and will conquer the enemy in the fight, thou being the captain." His Holiness also remains so fond of the *humanities* that he bids the directors of the priestly seminaries founded by his predecessor pay special attention to Italian, Latin, and Greek literature, and thinks it well, indeed, to lengthen the course by a year, that ample time may be given to classical linguistic studies.

The Jubilee Year of the foundation of the establishment on the Lower Rhine for deaconesses was recently celebrated with great éclat. Within the last fifty years this great institution has grown to immense

proportions, and has done a noble work. The early workers have gone to their reward, and scarcely any remain who saw the first-fruits of the work. On this occasion there were present, however, three deaconesses who have been twenty-five years in the field. The first evangelical men of the country were present, and many interesting ceremonies graced the event. A famous little house that was the cradle of the enterprise was given to the "Mother" of the institution, who had been raised from an almost fatal sickness and was able to be present. The story of all the labor done since the first move in the direction of its benevolent work was a marvelously interesting one, and almost authorized the narrators to declare that something was indeed made out of nothing. Now from zone to zone, and from sea to sea, these noble women of God are engaged in charitable works.

Scandinavian lands are catching the infection of the labor troubles, from which they have hitherto been free. The Danish workingmen's associations are now almost exclusively in the hands of the socialists. Those of Sweden are largely imbued with socialistic tendencies, and in Norway the workmen's unions are under the pressure of the social democrats of Christiania. A recent convention of the working classes in Gottenburg adopted resolutions with strong socialistic leanings. This convention was composed largely of delegates from all Scandinavia, who came together with the intent to form a Scandinavian League, whose political and industrial programme was completely in the hands of socialism. The time, therefore, seems not far distant when the laboring forces of all Scandinavian lands will be imbued with doctrines tending to the overthrow of civil and social order. Good-bye, then, to the proverbial peace of these northern climes, that have so long been the envy of their nearest neighbors.

## MISSIONARY INTELLIGENCE.

A Massacre in Uganda.—We have been quite prepared for months past to hear shocking news from Uganda, at the north end of the Victoria Nyanza, Central Africa, where the Church Missionary Society and the French Roman Catholics have large mission interests. King Mtesa's successor, Mwanga, who came into power on the death of his father in 1884, gave promise as a prince of becoming a protector of the missions. He used to visit the Protestant mission, express interest in the work of the missionaries, and declare his purpose, if he should ever become king, of proving a benefactor to it. Mtesa was not a bad sort of man for a savage. He was covetous, he was vacillating, becoming in turn a Protestant, a Catholic, a Mohammedan, and a heathen, but he was not more cruel and bloodthirsty than the average African monarch. His son, Mwanga, was not long in power before the missionaries saw that they

had to deal with a crafty and cruel enemy, who would show favor to the Arab slavers, but not to the missionaries, either Protestant or Catholic. The chiefs had been made to believe that the missionaries were in Uganda to seize the country and break up the slave-trade. The Arabs, seeing that their craft is in danger, have lost no opportunity to poison the minds of the chiefs against the missionaries, and these chiefs have influenced the king.

The first overt act against the missionaries was committed in January, 1885, when they were suddenly arrested by the order of the king on the charge of bringing large numbers of white men into Uganda, and secreting them somewhere on the shores of the Nyanza. After being compelled to march with their captors ten miles, and receiving many indignities, they were released and told to go their own way. Some of the young blacks connected with the mission were, however, carried away by the troops. The missionaries went to the chief judge and complained, but he gave them no redress. On the contrary, they heard him give orders to have them seized next day and bundled out of the country. A mob had gathered, and when the judge's order was known they seized the missionaries and hustled them off, stripping them of their clothing. The judge, however, sent an executioner to protect them, and they reached the mission house in safety. They immediately prepared a very costly present and sent it to the king to secure the release of the mission children. The present was accepted, but the boys were not given up; they were reserved for a horrible fate. Shortly after, they, with a man who was suspected of being a Christian, were burned to death in a slow fire, after having their hands cut off. They bore the taunts and jibes of their executioners, and the awful tortures to which they were subjected with the firmness and fortitude of the martyrs of the primitive Church. And not less remarkable than this heroic endurance of converts who but yesterday were heathen is the fact that though they were burned alive to deter others from becoming Christians, and an order was issued directing the people to keep away from the mission, inquirers and learners increased. In a short time the king's attitude toward the missionaries underwent a change, at least externally. He professed great friendliness, and expressed a desire to have more Englishmen as well as French Catholics in Uganda.

Subsequently the approach of Bishop Hannington was announced, and the king, after counsel with his chiefs, promised to send messengers to meet the bishop, and, if their reports were favorable, to receive him. The bishop, however, did not come by the usual route, *via* Kagei, at the south of the lake, but from the east coast to the north-eastern boundary of Uganda—what is known among the people as the "back door" of the kingdom. The result was the massacre of the bishop and nearly all of his party. The Rev. R. P. Ashe, of the Church Missionary Society, who has been sent out of the kingdom by Mwanga, and was at latest accounts at Uyui, south of the Victoria Nyanza, has sent to the *New York Herald* a copy of the diary of the martyred bishop

from October 21 to October 29, 1885, the day he was killed. We give the entries for the last two days:

*Wednesday, 28th* (seventh day in prison).—A terrible night—first with noisy, drunken guards, and secondly with vermin, which have found out my tent and swarm. I don't think I got one sound hour's sleep, and woke with fever fast developing. O Lord, do have mercy upon me and release me. I am quite broken down and brought low, but comforted by reading the twenty-seventh Psalm. In an hour or two's time fever developing rapidly. My tent was so stifling that I was obliged to go inside the filthy hut, and soon was delirious. In the evening the fever passed away. News comes that Mwanga has sent three soldiers; but what news they bring they will not yet let me know. Much comforted by the twenty-eighth Psalm.

*Thursday, 29th* (eighth day in prison).—I can hear no news: but was held up by the thirtieth Psalm, which came with great power. A hyena howled near me last night, smelling a sick man; but I hope it is not to have me yet.

These were the last words written by the bishop. On the same day three Buganda soldiers entered his tent and told him the king had sent for him. His bed and bedding and the few things left him were hastily packed and he left the tent with the soldiers, full of joy at being set free, as he supposed. The rest is thus told by Mr. Ashe:

At last he is free. How fervently he pours out his heart to God for bringing him so near the end of his journey! And yes, there are his porters; they, too, are rejoicing in their new found liberty, though there appears to be less than a hundred of them. By a close scrutiny of the journal the number seems to have been 53, the full number being 200, 150 of whom he had left behind in Kamroudo. Strongly guarded he is marched away. A great mob of people has collected, possibly to see the strange white man. Has he any misgiving that all is not right, or is his heart too full of joy and thankfulness to note how his guard hang their heads and whisper together? At last they leave the shadow of the plantain trees and emerge into the open. Suddenly he sees a movement among the mob in front. "O God, what is that?" Their long spears are suddenly brandished and plunged into his unresisting porters, who fall without being able to make any resistance. They approach him with uplifted spears. He is quiet now. "Do not spear me," he cries, pointing to a gun, "shoot me." The spears are lowered and the gun raised. "Tell them," he says, "that this road is bought with my life, and that I am dying for those who kill me." The fatal shot is fired, and another brave life is laid down for Africa.

Nobody dared to remonstrate with the king, except one of the young pages, and he was sentenced to be burned. The sentence was executed, though the executioner in mercy first decapitated him. The missionaries wrote an account of the affair to the British Consul at Zanzibar, and warned their brethren, who had arrived at the south end of the lake, on no account to come on. But things gradually began to assume a more cheerful aspect; and the French priests, adopting a diametrically opposite policy to that of the English missionaries, allowed both a bishop and a priest to join them. They arrived in May, 1886, to find that the lull had been succeeded by a fearful storm, and to be the witnesses of a bitter and bloody persecution which the presents they brought to the king were utterly ineffectual to avert. Soon after the arrival of the French vicar-apostolic twenty or thirty Catholic converts were seized by order of the king, and were burned alive in company with the principal Protestants. This took place last June. The immediate occasion of it

was the refusal of one of the king's pages to do a vile act. The king complained that his Christian subjects lacked in obedience, and he formed the determination of exterminating them. In all, fifty of his own pages have suffered death. How many others have fallen it is not possible to say. All seem to have met their death with Christian resignation. Mr. Ashe well says:

> The splendid devotion with which these poor people have died for righteousness gives them an indisputable, irrefutable claim, not merely upon the verbal sympathy but upon the material help of every man who loves righteousness, be he of whatsoever creed or nationality he may.

Mr. Ashe gives the following incident as illustrating the horror of the situation:

> The mission cook lately came complaining that he had no firewood. On being told to go and buy some at the market, close at hand, he remarked, with the air of a man who had received a personal injury, that the king's executioners had taken every stick to burn a batch of Christians with. This took place at the beginning of June, 1886, when thirty-two Christian men and boys were burned alive on one great funeral pyre by the orders of Mwanga, the son and successor of Mtesa, King of Uganda. All this is sober fact. God alone knows how vast is the multitude which is yearly done to death in these dark lands.

At latest accounts Mr. Ashe, as already stated, had been sent out of Uganda, and had arrived at Uyui. Mr. Mackay was, however, retained by the king. The authorities of the Church Missionary Society do not believe that personal violence will be offered him.

Mr. Ashe, in his appeal to Americans for sympathy, says:

> The wholesale killing of his people by an African chief is nothing new in Uganda or elsewhere. But in the case of Mwanga the fact that his victims have been murdered for being Christians will give the circumstance a deeper interest for Christian America. The nameless wrongs of these unhappy people—their homes ravaged, themselves slain, their wives dragged away to degrading slavery, their young children devoted ofttimes to the vilest shame—the sufferings, too, of these persecuted Christians in Buganda—victims of the stake, the knife, of cruel and shameful mutilations—their wrongs, of which death is the least cruel, should stir the wholesome heart of America to some prompt and active interference on their behalf. This famous young King Mwanga (and it is doubtful whether any other native king would be much better) has made a furious onslaught upon the very pick of his people; and their teachers, who have in one sense been the cause of all their misery, have to look on and see them burned and butchered before their eyes without being able to render them any assistance. In fact, the situation of Europeans now in Mwanga's power is little better than that of the native Christians. The Europeans number eight persons: a French bishop and three French priests and a lay brother; Dr. Junker, the Russian traveler, at present staying at the Church Missionary Society's station, and two English missionaries belonging to that society—namely, Mr. Mackay, mentioned in Bishop Hannington's journal—and the present writer. Let America, Germany, and England join hands and say that such wrongs as are here related shall not be; that Africa shall no longer be given up to be the prey of wolfish native chiefs and vile Asiatic traders. With reference to the vast equatorial regions between the great lakes and Zanzibar, the Sultan of Zanzibar no more owns or controls these interior districts than does the government of America, England, Germany, or Russia, and the only claim which he can urge could be quite as justly urged by them—namely, that his subjects have penetrated into the interior. Because some wretched Arab or Swahili trader puts up a red flag a thousand miles inland after having had to pay toll or "hongo" to a hundred native chiefs on his journey, does all that region

then become the possession of the Sultan of Zanzibar? It is perfectly monstrous that a power, or, more accurately speaking, a weakness, so miserable and incapable as that of Zanzibar or Portugal should be allowed to possess vast reaches of the coast of Africa, and thus bar all access to the interior, and hinder those who have both the will and power to do so from opening up the country and developing its resources. It only requires that the American people be informed of the facts, and a very different policy with regard to Africa may soon be inaugurated. The object of the writer of this is more especially to endeavor to arouse an interest in this equatorial lake region, which is without exception the finest piece of Africa; and its inhabitants, at least some of the tribes round the Victoria Nyanza, compare not unfavorably in form and feature with the white races. It is to save these from the fate of shame and slavery which too surely awaits them unless help from without is given to them that the present appeal to the American people is made, and with the hope that some earnest and persevering advocates of the rights of humanity may espouse the cause of these peoples, and never rest till Africa is delivered from the cruel bondage under which she has labored for so many years.

America, we fear, can do little in the line suggested by Mr. Ashe. Our government can hardly interfere on behalf of humanity and civilization; but we can, at least, give our sympathy, and, what is much better, do our share in evangelizing the Dark Continent.

Anniversary of the American Board.—Not for many years has the annual meeting of the representative foreign missionary society of the Congregationalists attracted so much attention as has that of October last in Des Moines, Iowa. A question of vital importance had arisen in the administration of the Prudential Committee. The committee had found among the applicants for missionary service two or three young men, graduates of Andover or Yale Theological Seminary, who held views respecting a future probation for infants, idiots, heathen, and others who have no opportunity to accept or reject Christ in the present life. One returned missionary, Mr. Hume, also announced similar views. The committee, while not absolutely rejecting all the applicants, declined for the present to appoint them. The Andover professors, and some others holding with them to what is called the New Theology, questioned the right of the Prudential Committee, and a considerable controversy was the result. After a full discussion at the annual meeting, resolutions were adopted: 1. Approving the principle upon which the Prudential Committee has acted in making appointments for missionary service; 2. Viewing with apprehension certain tendencies of the doctrine of probation after death, and approving the action of the Prudential Committee in guarding against any committal of the Board to that doctrine, and advising similar caution in the future; 3. Recommending the Board to consider, in difficult cases turning upon the doctrinal views of candidates, the expediency of calling a council of churches to pass upon the theological soundness of the candidates; 4. And recommending, in the case of Mr. Hume, that the Prudential Committee take it up again and seek to the utmost of its power an adjustment of the difficulties. The Annual Meeting also declined to reelect Professor Egbert G. Smythe, of Andover Seminary, the leader of the "New Theology" party, as a member of the Prudential Committee.

The receipts of the Board for the year were $500,683, of which $235,985

came from churches, individuals, and Sunday-schools. The expenditures were $658,285, part of which was drawn from the Swett and Otis bequests. There was a balance in the treasury of $1,381. The annual survey has little that is extraordinary to present, the year having been one of quiet growth. A good deal of space is given to the missions in the Turkish empire, which now report 102 churches, with 8,811 members, of whom 600 were added the past year on confession of faith; 47 educational institutions of the higher order, with 2,000 pupils, and contributions of $47,933. Much persecution is suffered at the hands of Turkish officials; and agents supported by a few Baptists in this country have denuded churches and drawn away young men educated by mission funds for evangelical work. In Japan self support is gaining, 26 of the 31 churches being reported as self-sustaining. The general summary indicates 22 missions, 85 stations, 810 out-stations, 434 laborers sent from this country, 151 native pastors, 412 native preachers and catechists, 310 churches, 26,065 church members, of whom 3,481 were added during the year, 56 high schools and seminaries, with 2,352 pupils, 41 boarding-schools for girls, 856 common schools, with 32,577 pupils. Whole number of pupils, 39,877. Concerning the mission at Bihé, West Central Africa, the report says:

The West Central African Mission has recovered ground lost two years ago and reports healthful progress in schools. The missionaries compelled for a time to leave their work are again at their posts, and the mission has been further strengthened by the coming of Mr. and Mrs. Currie from Canada, whose support is generously provided by the Foreign Missionary Society of the Congregational Churches of Canada. A number of native youth give evidence of genuine interest in the Gospel. There is room and there is demand at once for double the number of men now in the field. No hinderance but rather protection, is now anticipated from the Portuguese authorities on the coast, and the way seems open for a thousand miles into the heart of the continent.

The Methodist Missionary Society.—The earnest effort to bring the income of the Missionary Society up to the million dollar point the past year was so far successful that at the close of the financial year the treasurers were enabled to report receipts of $992.128 47, a truly princely sum, lacking only $7,871 53 of the amount aimed at. This leaves the actual reaching and crossing of the million dollar line to the present year, and we see no reason for doubting that every cent that is asked for —$1,092,000—will be obtained. The increase over the previous year was $165,300, and the increase in collections alone was $184,821 over the largest sum received in any previous year from that source. The sources of the receipts are: Conferences, $836,592; legacies, $133,958; sundry receipts, $21,577. Of the disbursements of the year $407,212 went to foreign missions, $367,706 to domestic missions, $17,977 to office expenses, $7,666 to publication fund, and $26,416 to incidental expenses, including $10,078 for interest. The General Committee met on Wednesday, November 3, and finished its work on Wednesday, November 10. After resolving to ask for a million dollars from the churches alone in 1887 the committee took up, one by one, the various foreign missions and the

missions in the United States, and appropriated in all $1,089,808. Following are the appropriations:

| | |
|---|---|
| I. Foreign Missions: | |
| Africa | $11,000 |
| South America | 43,000 |
| China | 106,272 |
| Germany | 35,160 |
| Switzerland | 11,440 |
| Scandinavia | 75,385 |
| India | 108,292 |
| Bulgaria and Turkey | 16,729 |
| Italy | 46,435 |
| Mexico | 49,477 |
| Japan | 50,836 |
| Corea | 17,022 |
| II. Missions in United States. | $73,700 |
| III. Domestic Missions: | |
| Welsh Missions | 400 |
| Scandinavian | 36,450 |
| German | 51,400 |
| French | 3,200 |
| Chinese | 11,450 |
| Japanese | 5,000 |
| American Indian | 4,950 |
| Bohemian and Hungarian | 2,500 |
| English-speaking | 245,100 |
| IV. Miscellaneous | 85,000 |

Bishop Taylor's Missions in Africa.—The Annual Conference of Bishop Taylor's Self-supporting Missions in South Central Africa was held at Nhangue-a pepo, beginning August 13. Five members were present, of whom one, C. W. Gordon, was chosen secretary. The usual Conference committees were appointed. Mr. Mead gave an account of his trip to the Ambaca country, and Mr. Dodson spoke of his experiences in the Libolo country. Messrs. Ratcliffe, McLean, W. H. Mead, Dodson, and Gordon were recommended to the Liberia Conference for election to orders. The following appointments were made:

Loanda, Chas. A. Ratcliffe, Heli Chatelain; Bondo, Clarence L. Davenport, Mary R. Myers Davenport, Andrew Myers and wife, Chas. M. McLean, with the privilege of remaining at Pungo Andongo until Jan., 1887. Nhangue-a-pepo, A. E. Withey and family, W. H. Mead and family, W. P. Dodson, C. W. Gordon; Pungo Andongo, Joseph Wilkes and family; Malange, S. J. Mead and wife, Bertha Mead, J. H. Cooper and family, C. G. Rudolph, Dr. Clark Smith and family.

The latest published letter from Bishop Taylor is dated at Kimpoko, August 24. Kimpoko is on the east bank of Stanley Pool. The bishop says it is a beautiful and healthy spot, and he has been working with ax and spade and hoe from seven to ten hours a day and six days a week. He writes:

During my ministry of 44 years, I had no time nor occasion for any such work, but never wrought harder nor with less fatigue in my youthful days. God gives me strength of muscle and of mind according to my need. The soil here is light sand loam, and with a good ditch for irrigation, having an eighteen foot water fall about seventy yards from our door, coming direct from the mountains, we are independent of drought, and can grow food enough for a dozen mission stations if need be.

The bishop's desire was to press on up the Kassai River as soon as he could secure transportation. Meantime he was busying himself with developing the agricultural resources of the country and learning the language of the Upper Kassai. The great need of the mission is, he says, a transport for the Lower Congo and a steamer for the Upper Congo. The latter should be about eighty feet long, twelve feet wide, with a hold five feet deep, and drawing two feet of water. It should be a stern-wheeler. The bishop hopes the friends of the mission will pro-

vide such a steamer and have her ready at Banana by the first of May, 1887, with eight or ten single men or half a dozen men with wives who would do missionary work. Charles Peters was taken sick in Mataddie and died there July 8. The bishop is accompanied by Messrs. Walker, Cameron, and Shoreland.

## THE MAGAZINES AND REVIEWS.

THE recent English Reviews continue to discuss the defeat of Mr. Gladstone, which, at this present writing, seems to take on the character of a final overthrow. His advanced age, and the more than suspected decadence of his powers, promise to leave the Liberals without any masterful leadership. The supreme authority which Mr. Gladstone has so long wielded, while capable of producing large results in subordinating the will of others to his own, thus securing great definiteness in action, has yet brought about its inevitable result—the independence of minor leaders who could not, with self-respect, yield all their convictions to the domination of their chief. This law has notable illustration in the defection of Lord Hartington, Joseph Chamberlain, and John Bright, the two first named being those from whom, in all human probability, the next leadership of the liberal party will come. In the *Nineteenth Century* for September, Professor Goldwin Smith discusses the moral of the late crisis. The writer believes that the recent vote against an Irish Parliament finally settles the question; and that it was thus settled because the nation was against disunion; but he holds also that the late events call upon British statesmen to undertake, before it is too late, a rational and comprehensive revision of British institutions. It is certainly a remarkable event that a man of Professor Smith's eminence should make the statement, in an English periodical, "that the country has no longer any thing worthy of the name of government." Although the writer has given occasion to be regarded in some directions as a political scold, yet he is more than this; he is a man who has certainly admirably set forth the prophecies of history as well as the principles. But when Professor Smith suggests the alternative of restoring the old constitution, reviving the political power of the crown, encouraging the political intervention of the sovereign, infusing new vigor into the House of Lords, and reinstating the national Privy Council in the place which has been gradually usurped by the party cabinet, he forgets the great fact that revolutions do not move backward. To Christians the admission is exceedingly interesting, made as it is by a man of Goldwin Smith's opinions, that "the action of Christianity on society and politics must be reckoned among the chief causes of the advent of democracy, and with this are to be reckoned industry and popular education." In the latter sentence of this able article the writer seems to see the folly of expecting a re-invigor-

ation of the old English political methods. "There are those who desire simply universal suffrage, and a popular assembly with uncontrolled power, and elected by a purely demagogic method as an organ of indefinite revolution. It is in this direction that the nation in its present condition moves." It is certainly significant to find also in this same number, remembering the apparent uniformity with which English writers have defended free trade, a paper by the Right Honorable Lord Penzance, entitled "Collapse of the Free Trade Argument." There is also a very remarkable discussion of "Ante-natal Existence," by Norman Pierson, in which these three questions are discussed: First, Does the soul spring into being for the first time with the birth of our physical body? Second, Has it existed before such birth, either from eternity or as an ante-natal creation? Third, Assuming its pre-existence, under what conditions did it so exist? The following statements, extracted from an article on "The Nature of Things-in-Themselves," by the late Professor Clifford, represent the latest teachings which, in the view of the writer of this paper, throw light upon the question in hand: First, Feeling can exist by itself without forming a part of consciousness. Second, The elements of which even the simple feeling is composed he calls mind-stuffs, and these elemental feelings, which correspond to motions of matter, are connected together in their sequence, and co-exist by counterparts of the physical laws of matter. Third, A moving molecule of organic matter does not possess mind-consciousness, but it does possess a smaller piece of mind-stuff. When molecules are so combined together as to form the film on the under side of a jelly-fish, the elements of mind-stuff which go along with them are so combined as to form the faint beginnings of sentience. When the molecules are so combined as to form the brain and nervous system of a vertebrate, the corresponding elements of mind-stuff are so combined as to form some kind of consciousness. When matter takes the complex form of a living human brain, corresponding mind-stuff takes the form of human consciousness, having intelligence and volition. The final conclusion of the writer is, that the present state of knowledge makes it not unreasonable to suppose that, as life in all its diverse forms can be traced back to a single source so the mind which accompanies it has had a similar history, and the pedigree of the soul itself may reach back to a simple mind unit. The germ of mind, according to Romanes, lies scientifically in the discrimination between stimuli, and this is found in a rudimentary form, even in protoplasmic and unicellular organisms. Those who wish to see the last analysis and result of materialistic philosophy will find it in this article.

There is also here a very interesting discussion by Lord Bramwell of the question which annually attracts so much attention in England, whether a man may marry his deceased wife's sister. It is strongly in favor of the removal of the English prohibition. As the writer is a member of the English House of Lords, which has long been the chief obstacle to the passage of a new law, the paper is all the more significant.

The *Contemporary Review* for September has few articles of American interest, yet one or two are noteworthy. A paper by the Rev. J. M. Wilson, on "Fundamental Church Principles," has interest as showing how an English Churchman's mind is pre-occupied and limited by his own theories. While the paper breathes a very broad spirit of Christian love, and indicates the penetration of the Anglican mind by the spirit of fraternity, it also indicates the feeling, which is so common among those of his order, that the only hope of visible unity is in the Church, from which the larger part of the English population have passed out by reason of strong convictions that it is not doing the work of Christ and is not true to the teaching of Christ. There is much in this article worthy of attention as illustrating the almost universal trend of Christian thought at this time, that the limit of what the Church is to teach is the spirit and faith of Christ, and that the faith of Christ is not identical with the body of inferential theology, which is the growth of later ages and the outcome and expression of their piety and reverence:

> The faith of Christ is, the belief that he is the standard of perfect manhood, the ideal of the human race, the divine ideal of humanity; that he is himself divine, and that by the self-sacrifice of his life and death he has truly redeemed man from the death of sin; that its promise is being now fulfilled; that he is ever spiritually present in his Church, and will be so to the end of the world. It is the belief in what he taught us of the fatherhood of God. It is not a system of philosophy, it is a disposition of mind and heart; it is goodness and brotherhood that it is the aim of the Church of Christ to propagate in the world; to spread and deepen in our own selves and in our society, by word and by example and by prayer, the spirit and faith of Christ, the consciousness of God's presence, and love to our brethren; to subdue the sins of the flesh and of the spirit—these are the aims of the Church of Christ.

The *Forum* for October well sustains the reputation for ability which this periodical gained by its first issue. W. H. Mallock, an English writer of deserved fame, writes with great clearness on "The Convalescence of Faith." He sees, as do many others who have given recent expression to their opinion, that while science may have caused the decay of theological belief, it has not caused any decay of moral science. That so far as moral science may regard the doctrine of a personal God and of a soul as superfluities, it is certain that that antagonism is to come to an end, and that moral science is now being forced to invoke theology as at once its starting-point and its completion. The doctrine of unreligious moral science, that the social organism is to take the place in obligation of duty to God, is to give way, because the idea of the social organism will be absorbed in the idea of God. The material welfare of humanity, the prolongation and prosperity of its career on this planet, will be seen as a new analysis of God's will with which we are each one of us called on to co-operate. Thus the effort of humanity to improve itself is coming to be seen, as it exhibits itself in every direction, as an effort to be assimilated to the divine character as expressed by the divine will. Theistic religion, which we may readily admit has been too contemplative and too individual, is to be invigorated by the new pabulum of

moral science, and is to recover a greater authority as it is seen that the morality of Christianity, both in its obligations and in its inspiration, is the morality of science.

The "Confessions of a Unitarian," in this number, admit all the defects which have been charged against Unitariansism by those orthodox critics who have not been moved by bigotry. The paper is evidently the work of a radical Unitarian. He declares that there is no radical foothold for the Unitarians except as they abandon all pretense that Christ was more than a man, and the Bible more than human literature, or the Christian religion more than goodness of heart and life, with faith and worship and hope for whatever may grow out of the essential goodness of a pure mind and a loving heart.

Professor C. A. Young, in writing of "College Athletic Sports," takes a conservative but not wholly sympathetic ground. He admits that too much time and attention are now absorbed by sports; that the scholarly tone of our colleges is lowered by the prevalence of athletics. It is not a normal and satisfactory condition of things when athletic distinction outranks scholastic. The breaking up of college work by the exodus of students, with or without leave, to attend a match in a neighboring city or at a sister college, is a great evil. The almost invariable accompaniment of college games, betting and gambling upon the results, and the spirit of sporting which springs up, are some of the worst evils connected with the whole matter. The expensiveness of these games has also become an evil. It is easier for smaller institutions to put a limit upon athletic exercises than for those that are under the university system, where exercises are in progress all day long. Yet the special evils which attach to the inter-collegiate games Professor Young believes can be removed, or greatly diminished, by firm and decided action on the part of the college authorities. He believes that the rules or the recommendations of the college officers appointed to consider the subject are sound and effective where adopted, but have failed of being uniformly effective because they have not received the adhesion of all the colleges. These rules embrace the following ideas: that professional trainers should no longer be employed; that college organizations should play only with each other, and not with outsiders and professionals; and that all inter-collegiate games, except boat races, should take place on the grounds of one of the contesting parties. That these rules would be unpopular among the students the professor sees, but holds that they must be adopted at whatever risk, and the risk would be much less if they were universally adopted.

The November number of the *Forum* has an article by the veteran David Dudley Field, on "Our Political Methods," taking as a text the infamous letter of Squire to Flynn. He holds the letter to be illustrative of our political methods in cities, and shows the disastrous result of the fact that, while the whole number of voters in the city of New York at the election of 1885 was, in round numbers, 266,000, of whom 216,000

were registered and 201,000 voted, the nominations in the primary meetings were practically made by about 25,000 persons, and these 25,000 dictated the choice of their servants to the 1,500,000 people in that city. The vastness of this evil is further shown by the fact that the larger proportion of these 25,000 persons were office-holders, there being 25,000 persons in the city occupying official positions and receiving compensation in salary or fees; so that the active primary electorate consists of the office-holders or their auxiliaries. It is evident that there can be no real reform which does not bring about the participation of the body of the people in the selection of candidates, and as things now are that seems scarcely practicable.

Dr. Leonard W. Bacon, writing of Prohibition, so-called, takes the ground that there is a fallacy in the title of the prohibitory law. He holds that all liquor laws prohibit the general and indiscriminate sale of intoxicating liquors; that the business in question, though dangerous, is necessary; though often mischievous, is sometimes indispensably useful; and that prohibitionists are aware that a law which would make no provision for the useful and necessary sales of liquor would be a dead letter from the hour of its enactment. His conclusions are from a study of temperance work in Bangor; that the results of thirty years of prohibition in a representative town in the interior of Maine prove that the co-operativeness of this law is mischievous, its argument fallacious, its title fraudulent. He holds that the true remedy is not merely to punish the accessory and let the principal go free, but to punish drunkards with increasing severity for repeated offenses, and, secondly, to punish the accessories of drunkenness in whatever way the law can most effectively be made to reach their secondary but most heinous guilt.

It is President Dwight's turn in this number to tell how he was educated. It is one of the most interesting of the series, and seems to indicate afresh the well known truth, that the best source of education is a good mother. The article is valuable for its reminiscences of Thacher and Hadley, and of Nathaniel W. Taylor.

The skeptic writes the Confessions this time. The writer says that the trend of later belief has been toward a kind of dogmatic materialism, between which and supernaturalism the philosophic skeptic has little to choose. The writer is candid enough to admit that the Church is not always the aggressor in intolerance. The most rancorous unbeliever is the believer turned apostate, and self-love has as much to do with the rancor of the unbeliever as with any other rancor. Alluding to the common denunciation of Christian ministers by those who are skeptical, the writer says that the offices of advocate, of healer, and of consoler have ever been recognized as legitimate occupations, and if the minister is in any way a physician to the soul the skeptic ought to have no more issue with him than with physicians of the body. He admits, also, that the hostility of many skeptics toward the clergy is to a greater or less degree inspired by envy. They desire to prove their capacity for intellectual leadership. They make their appeals to men and find that the public, as

a whole, refuses to listen to them. The man who teaches certainties will always have the advantage, in reaching the popular ear, of the man who teaches uncertainties. He also says, that one great hold of religious teaching upon the popular mind lies in the fact that religion deals with the nobler sentiments, love, pity, wonder, awe, and perception of beauty. These cannot be destroyed, and will find, in the bulk of the human race, their chief outlet in religious devotion. The only portion of religious sentiment which is capable of destruction is slavish fear. This writer must be a man of great candor, for he frankly admits that skepticism is an outcome of a peculiar temperament—erratic, impatient of authority, sometimes irresolute. In his thought, the skeptic must be willing to accept whatever mental unrest or material disadvantage is the outcome of his lack of faith.

The *Presbyterian Review* for October has a very valuable article on "Hosea's Testimony to the Pentateuch." The prophecy of Hosea implies just such a law as the law of the Pentateuch, with its commandments, spiritual, moral, and ritual. The fact that it was disobeyed is not to be taken as a proof of its non-existence. Hosea refers to this fact as well as to its divine origin and authority.

One of the most interesting and valuable papers, from every point of view, which we have read of late, is that in this number on "Instinct," by Professor T. S. Doolittle, D.D. Instinct is defined as an innate, blind impulse derived from a nervous organism and corresponding disposition, and directing all the individuals of the same species to the same ends by use of the same means. Considering the relations of instinct and reason it is to be said that the threads of both are ever interlacing each other in the actions of the smallest creatures, some of which outrank the anthropoid apes in intelligence, and stand next to man himself. The writer very ingeniously points out some of the difficulties with regard to the theory of evolution which are suggested by some well known instincts. Thus, it is a well known fact that the larva of the female stag-beetle excavates for itself, as preparatory to passing into the chrysalis state, a hole exactly its own length, while the male larva fashions for itself a hole double its own length, so as to provide room for the growth, during its unconscious condition, of horns equal to its own length. How does the female larva know that it would require no horns? how does the male larva know that it would have horns? Experience may modify instinct, but can hardly account for its origination. It would appear that the assumption of a Creator is here indispensable, if only to cut the knot that nobody can untie.

The Rev. Dr. E. N. White in writing of the pecuniary support of churches, rediscusses the advantages of the free church and pew church systems, and reasserts the fact that there is ground for believing that neglect of church privileges and resulting skepticism is greatly fomented among certain classes by a broad line of demarkation drawn between the rich and the poor by pew rentals in the house of God. There is fearful satire

in the article quoted from a religious journal by an Episcopal minister, in which, speaking of Fifth Avenue religion in New York, he says:

> The Gospel is triumphant all along this middle ridge where the brown-stone fronts are, and the palatial residences of the rich; and even the Law in the shape of an enormous Saracenic synagogue of Reformed Jews plants itself on Fifth Avenue and Forty-third Street. We are not behind our neighbors in taking care of the heathen on Fifth and Madison Avenues. In fact, we are all after them, and if any body from either of those avenues or the streets between is lost, it shall not be our fault or that of our fellow-Christians. From Bishop McCloskey to Brother Frothingham, we are pledged to do our best to save the souls from the foot of Murray Hill to the Park.

The wrong of the pew system is evinced by the results which follow any one of three methods. Place the pew rentals where, if all the pews are rented, the income will be sufficient for the support of the church, and only a portion of the pews are commonly taken; place the pew rentals at a uniformly low figure, the pecuniary return is lamentably insufficient; grade the results from a high rate down to mere nominal prices, very frequently all the low price pews are taken and the high priced are left vacant. The plan which the author presents of a free church system is singularly like that which has been adopted successfully in a great many Methodist churches. It embraces the taking of the whole Church into confidence by a statement of the necessary expenses, and that the help of all is needed; persistent emphasis upon giving as an act of worship; confidential reception of the responses to appeal; the preference of the giver as to quarterly, monthly, or weekly payments to be respected; after the hour for the commencement of service all sittings open without the intervention of ushers. It is evident from this paper that our Presbyterian brethren have something to learn from the Methodists.

There is little of general interest in the October number of the *New Englander and Yale Review*, except an article by the Rev. Edward Hungerford on "The Eucharistic Service." This is noticeable to Methodists as showing the reaction in Congregational bodies from the baldness of the past. The paper contains a suggestion of a service for the non-liturgical bodies. It is impossible for one familiar with the service of the Methodist Episcopal Church to read this article without being thankful that from the beginning we have inherited a service that embraces every feature here proposed, and which, in its history, dignity, solemnity, and joyfulness leaves nothing to be desired. We recommend our brethren to compare the service here given in full with that which we have inherited; it will be readily seen that we have nothing to gain by a change.

While our neighbor of the *Church Review* has a sharp eye for papers of value to the Protestant Episcopal denomination, it yet occasionally has an article of interest to the general Church. In the October number there is a review of Proudhon's book, entitled "De la Celebration du Dimanche," which sets forth "A Socialist's plea for the Observance of Sunday." It is a very remarkable fact, that the man whose motto has

become a war-cry of the extreme Socialists, namely, "Property is robbery," has written one of the strongest arguments in existence for the observance of Sunday, and pleads with his countrymen in terms of impassioned earnestness to restore the day to the place of honor which is its due. He believes that an eternal truth underlies the Fourth Commandment; he observes that the object of the Jewish legislator in hallowing one day out of seven was civil, domestic, moral, and hygienic. Those who are familiar with this argument of Proudhon will give it a high place among the rational arguments for the preservation of the Sabbath. Its sagacity in anticipating the issues of our own day is remarkable. There is a Frenchy ingenuity and sentimentalism about it that is not pleasing to practical minds, but as a work to be condensed and so improved, and then abundantly set forth among the Sabbath-breaking population, there is no superior in any tongue, because it comes with the claims of reason, and appeals to a class not reached by religious authority. There is also an article on divorce and the marriage relations in recent fiction, which is an indignant protest against the ghastly use made of these matters in some novels.

In the *Southern Methodist Review* for September, one of the most thoughtful articles is that on "The Immanence of God." In fact, the entire list of articles is one relating to subjects of dignity and importance, and while some of the writers have not yet reached the strength which characterizes the contributors to older periodicals, they indicate a new and higher intellectual life among the ministry of the Southern Church, and the present number promises increased popular demand.

If the articles which are to be found in the *American Catholic Quarterly Review* are to be taken as an indication of the subjects which interest the Roman clergy, the world is to be congratulated upon a steady advance; for it is not possible that such questions should be discussed in the free atmosphere of American life without broadening and liberalizing the Church which discusses them. For instance, in the October number there is an article on "Nature Worship as the New Religion," which has much in it which would command the acceptance of an ultra Protestant Christian. There is evidence, also, that the true historical spirit is penetrating the relations of the Roman Church, for they do not attempt to defend their Church blindly, but with a larger discrimination than has been common in the writers of Catholic Europe.

All students of the Indian question will do well to read the paper in this number on "What Will Become of the Indians?" which is altogether one of the most intelligent of recent studies on that subject. In the paper on "The Public School System and Protestantism," the writer claims that the English system shows that the denominational schools keep fully abreast and frequently in advance of the undenominational or secular schools. If the system which obtains abroad were adopted in this country, the writer thinks that there would be no real difficulty in every

Protestant sect of every kind having its own distinctive school, each receiving from the public school fund *pro rata* allotments according to the number of pupils that on examination were found to have obtained an average scholarship in certain specified studies. The article is fair-spoken, but fails to answer the objection that in the case of the smaller denominations great injustice would be wrought.

An examination of the *Universalist Quarterly* for October does not impress us strongly with the intellectual life of the denomination. The subjects discussed are Inspiration, Prayer, the Theology of the Episcopal Prayer Book, Evolution, Morals and Religion, Notes on Giants, The Ideal in Religion. But the treatment does not give this periodical a place by the side of those which represent the scholarship of those orthodox denominations which are related to the Universalist in the number of their adherents.

The *Baptist Quarterly Review* steadily improves under its new editorship. It is not only attractive in appearance but varied and interesting in contents. It exhibits true editorial tact in its presentation of studies in Bible lands, theologic and artistic discussion, literature, and pastoral relations. Its editorial departments are excellent. It pronounces against the new theology, and it makes a very strong point against the new theologians by stating what is apparent to every fair-minded man, that if probation after death be demonstrably a religious truth, it is a great mistake to fail to preach it to the heathen and not to preach it in this country.

We have found little among the monthly magazines of recent issue which calls for special attention from the readers of the *Methodist Review*. Written chiefly for entertainment, our readers may well be referred to the daily press for synopses of their contents. Yet occasionally there are weighty articles that cannot be disregarded by those who would make studies of the freshest discussions of subjects of great interest. Thus, we commend to the attention of our readers a paper by John Fiske, on the "Germs of National Sovereignty in the United States," to be found in the November number of the *Atlantic Monthly;* the paper in the November Harper's by George Parsons Lathrop, on the "Literary Movement in New York," accompanied with a notable series of portraits; as also to one by A. H. D. Ackland in the same number, on "Co-operation among English Working-men."

Classical teachers in our universities will do well to read, in the October number of the *Century*, F. H. Bacon's account of the work done by American explorers in Assos. Those who are contemplating a trip to Europe will find much that is helpful in Miss Weatherbee's paper on Europe, entitled "Nothing Certain a Year."

Scientific students will find in the November *Lippincott* much information, attractively given, by Dr. Felix L. Oswald, on "Our Earthquake."

Those interested in our reformatory institutions will find, in the *Catholic World* for October, much profit in reading Mr. Marshall's view of "Prison Life."

Those who are interested in the scientific phases of religion will be repaid by the attentive study of President Bascom's article on the "Gains and Losses of Faith from Science," in the October number of *Christian Thought.*

Social students will find something to interest them in the article in the November *Magazine of American History* on the "First American Anarchist."

Passing as we do over the whole field of American and European periodical literature, it is made more and more evident that the great questions upon which the leading men of the world are thinking are those which are related to religion. Whether we take up a skeptical review, an advocate of the unorthodox creeds, a magazine of art, or one devoted to the interests of science, religion is seen at once to be the question of supreme interest. The world is asking what is true, and is passing constantly under review every thing which has made any claim in the history of the world to be true from any stand-point, or to offer any thing of value to the race; and it is becoming certain as one studies the intellectual movement of the world that there is a resurrection of faith; that the thoughtful have made up their minds that the ideas of God, of God manifest, and of humanity as related to God, cannot be dispensed with in philosophy, in science, or in conduct. It is also made evident that the position which was taken by Bishop Foster in his notable sermon at the opening of the Centennial Conference of Methodism, that Christianity is responsible for the stimulus to the re-examination of all the old foundations, is the position of truth, and that his other conclusion, that the essentials of the Christian religion remain undisturbed in their influence upon humanity for good, is also to be accepted.

## BOOK NOTICES.

### RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

*The Miraculous Element in the Gospels.* A Course of Lectures on the "Ely Foundation," delivered in Union Theological Seminary. By ALEXANDER BALMAIN BRUCE, D.D., Professor of Apologetics, etc., in Free Church College, Glasgow; Author of *The Parabolic Teaching of Christ*, etc. 8vo, pp. 391. New York: A. C. Armstrong & Son.

THIS volume has a pedigree of some little interest. It is the beginning of a series which it may be hoped will, after sufficient time, rival some of the great series of lectures of Great Britain. A few years since a gentleman lodged with the trustees of the Union Theological Seminary of this city (Presbyterian) a sum of money, designating that its proceeds should

be devoted to sustain a "lectureship" whose intent should be "to establish the proposition that Christianity is a religion from God, or that it is the perfect and final religion for man." With this general designation to direct them, the trustees very properly presumed that the required lectures should be not only generally apologetical, but also that they should especially aim to bring into view the internal and incidental evidences that with the lapse of time are gathering about Christianity in the form of facts in history and phenomena in men's experiences.

For their first lecturer the trustees selected Professor Bruce of Glasgow, who had already achieved a reputation as a learned and able apologist and as a man eminently qualified to meet and combat the skeptical objection to the supernatural in religion which characterizes the unbelief of the times, and of which fitness he had especially given proof in his work on "The Parabolic Teaching of Christ." The lectures, ten in number, were delivered last winter, and were well received by those who heard them, and now they appear in a decidedly favorable dress in this handsome volume.

In selecting "The Miraculous Element in the Gospels" for discussion, the lecturer moved directly upon the most severely contested point in the pending controversy, since the miraculous and the supernatural in religion mutually imply each the other, and are, perhaps, in fact identical. To properly conduct the proposed argument, it was judged to be needful, first, to consider the theistic conception of the universe, or the cosmos. Then the two realms of nature and the supernatural, lying side by side, and mutually interpenetrating each other, seemed to require to be considered. Having thus prepared the way, the lecturer found the next question to be considered was one of facts: Are there any well authenticated accounts of miracles that have actually been wrought? That question brings with it the whole subject of the gospel miracles, the examination of which, with the consideration and disposition of opposing arguments, occupies the next six lectures—third to eighth inclusive. Next, we have a lecture devoted to "The Great Moral Miracle," the historical Christ. And last of all, a general negative argument, but of great force, based upon the supposition of a "Christianity without a miracle." The lecturer, instructed by the fate of some who have attempted to sustain what cannot be proved, and to use as proofs merely traditional suppositions, proceeds very cautiously, but the more securely, and by abandoning the indefensible all the more successfully maintains his positions within the sure fortress of spiritual truth.

The style of the writing is good, plain, and nervous English, just such as might be expected from an educated Scotchman. The method of argumentation is calm and conciliatory, though sometimes aggressive, and the conclusions reached are announced, not so much as the trophies of victories as the findings of honest and diligent searching for the truth respecting matters of the most momentous importance. It is therefore a book to be prized by thoughtful students of the fundamental evidences of Christianity.

*Commentary on the Epistle to Romans.* By CHARLES HODGE, D.D., LL.D., late Professor in the Theological Seminary at Princeton. A New Edition. Revised, and in a Great Measure Re-written. 8vo, pp. 716. New York: Robert Carter & Brothers.

Dr. Charles Hodge was no doubt the ablest theologian of his own school since the death of Dr. Chalmers, both as a thinker and a writer. His *Systematic Theology*, in three plethoric volumes, will no doubt stand as his monument, and serve as the interpreter of his mind and thoughts in all the future; and yet for a ready apprehension of certain of the finer points of his doctrinal conceptions his commentary on Romans presents some decided advantages. Men often utter their best thoughts, and especially do they put their thinkings in the best forms, when not bound to a definite train of ideas and expressions; and the methods of the running commentary have probably more advantages than almost any others for the free utterance of one's spontaneous conceptions, which are also usually the best. This remark, we think, applies very fully to Dr. Hodge as a teacher of Christian doctrines. His *Systematic Theology* is complete in itself, and its several parts are so built into the structure that they largely lose their individuality, and not infrequently they are somewhat modified by the adjustments required to fit them to their places. In the Commentary, however, they stand apart, and are seen as simple truths which God has revealed in his word. There is, no doubt, in this case substantial agreement between the systematic theologian and the commentator, but the student of these works will more frequently find occasion to seek help from the latter to explain the former than *vice versa*. And as most men learn what is delivered in fragments more readily than that which they find in whole systems, the study of the commentary will usually prove the more fruitful.

It is quite manifest that in preparing this work Dr. Hodge found the themes of his meditations peculiarly congenial to his own theological and religious sentiments, for while he was himself a Calvinist of Calvinists, so also, despite all anti-Calvinistic interpretations, there is a flavor of the Genevese doctrines in not a few passages in the Epistle to the Romans. If only the traditional sense of words and phrases shall be conceded, then the decided trend of thought in much of St. Paul's writings is clearly toward Calvinism; and if, after conceding certain first principles, theology shall be shaped by cold logic, then the dogmas of predestination, in their boldest aspects, must be accepted. Our objection to this result is, however, twofold; we object to the popularly accepted use of not a few biblical and theological terms, and in framing our theology we disallow the authority of simply logical deductions. Just here we emphasize the distinction between doctrines and dogmas, and object to the latter, except as they are shut up within the clearly defined bounds of explicitly declared doctrinal teachings. The practical application of this rule would no doubt greatly simplify nearly all our systems of theology.

Dr. Hodge's characteristics as a writer—strength of mental grasp, and clearness of statement—are abundantly manifest in this work. It is very

evident, however, that he brought to his task, along with his intellectual acumen and scholarly qualifications, decided and indeed dominating doctrinal prepossessions. He saw the lessons of his text through these, and they became to him both coloring and diffracting media. The same censure may apply to most others, but in his case the misleading influence was intensified in proportion to the fullness of his persuasions, and the strength of the religious affection in which he held all his theological convictions. While we cannot, indeed, agree with much that we find in this Commentary, we are still quite convinced that its excellences vastly exceed its faults; and its faults often lean to the better part. We commend its study as a decidedly wholesome kind of intellectual and spiritual gymnastics.

*The Wisdom of the Apocalypse.* By J. H. McILVAINE. Author of *The Wisdom of Holy Scripture.* 8vo, pp. 420. New York: Anson D. F. Randolph & Company.

We have learned through not a little perplexing experience to take up any new work on the Apocalypse with many misgivings, compelled to do so by the failure of all that have been heretofore considered to solve its mysteries; and so we instinctively distrust any further professions in the same line. In most cases a very brief glance at the methods of any new-comer, who thinks he has found the key to the mysteries which have baffled all his predecessors on the same line, suffices to assure us that nothing may be expected from that source. But the book we are now noticing is of a higher type. It is well written, without rant or offensive pretentiousness; the argument proceeds quietly and even cautiously; but, like many others, the writer believes that he has successfully threaded the labyrinth, and solved what has seemed to most biblical students an inextricable tangle of brilliant colored threads. The opening sentence of the author's preface is rather adapted to awaken doubts than to give assurances that he has really succeeded in his undertaking. He concedes that "hitherto it (the Apocalypse) has been almost a sealed book," and yet, "not discouraged by previous failures," he is moved "to render it intelligible, interesting, and edifying." But the reading of his book fails to justify the promise, though perhaps the failure will be charged to the reader's lack of spiritual insight rather than to the author's want of clear conceptions and statements.

His scheme of interpretation is less literalistic, and his conception of the things set forth in the book is not so much "of the earth, earthy," as is usually the case with the books that we have read touching this matter. That fact we found a great relief, and it inclines us to look upon it with favor. But while to leave the gross earth is a good thing, to wander among thin vapors, and rest on bright clouds, and to dwell in an elysium of broken sunbeams is not exactly what intelligent souls call for. We have studied the Apocalypse with a lively interest, and find in it much that is refreshing and edifying; but however humiliating the confession may be, its "beasts" and "trumpets" and "vials" and "seals" are to

our dull sense unknown quantities. Possibly they will be made plain in some future age of the Church; but as yet evidently the seal of the book has not been opened.

*A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church.* Edited by PHILIP SCHAFF, D.D., LL.D., Professor in the Union Theological Seminary, New York, in Connection with a Number of Patristic Scholars of Europe and America. Volume I. *The Confessions and Letters of St. Augustine.* With a Sketch of his Life and Work. Imperial octavo, pp. 619. Buffalo, N. Y.: The Christian Literature Company.

For nearly two years past we have announced, as they have appeared, the successive volumes of Ante-Nicene Fathers—seven in all, with one yet to appear—published by the Christian Literature Company, at Buffalo. Nearly a year ago that company announced the further purpose to follow the first library with still another and much more extensive one, designed to embrace the chief works of the later church Fathers; and of that "library" we give above the title of the first volume, containing the "Confessions" and the "Letters" of the celebrated Bishop of Hippo, Augustine. For future issues, of which the publishers announce four volumes per year, we are promised seven more volumes of the works of Augustine, making eight in all of the productions of that one Father. After these the works of Chrysostom are to follow in five volumes, and beyond these, which will occupy three years, others of chief patristic writers, both Greek and Latin, will be published. A large and remarkably able corps of biblical and theological writers has been organized to push the work forward, and to leave no room for possible failure of the work, in respect to either the thoroughness of the editing or the certainty that each volume will be ready when called for.

The volume in hand, which is a prophecy and a pledge of what is to follow, is an octavo of the largest-sized page, double columns, printed in large and clear letters, and with open lines, on good paper; so making it a pleasant book, easy to be read, and not too large to hold in the hand while reading. The edition thus issued and sold at three dollars per volume brings these valuable books within easy reach of students and ministers of only scanty means, since by the payment of one dollar each month any one can in a few years acquire a most excellent store of the writings of the early Church.

*The Jewish and the Christian Messiah:* A Study in the Earliest History of Christianity. By VINCENT HENRY STANTON, M.A., Fellow, Tutor, and Divinity Lecturer of Trinity College (Cambridge). 8vo, pp. 399. Edinburgh: T. and T. Clark. New York: Scribner & Welford.

The subject of the Messianic conceptions of the Jews at and just preceding the Advent, and of the early Christians, has received a large share of attention within the past few years. It was first taken in hand by certain German scholars of recognized ability, among them Hilgenfeld, Schürer, and Kennen, and a little later by a number of English writers, who are fully their equals,—Drummond, Westcott, and eminently Edersheim—besides many others who have treated of some of the aspects of the gen-

cial subject in special articles or chapters in more general treatises, so that its literature has become voluminous and unusually excellent. The work now in hand may justly claim recognition in this list, and with only a few superiors if any, or indeed equals. After a brief but comprehensive survey of the field to be traversed, and of its original literature, the author proceeds to consider the evidence of the Messianic expectation of the Jews, the fact and its form, and then its modifications by the early Christians, and the use they made of the Old Testament in the development and codification of Christian doctrine. These discussions constitute Part I. of the treatise, and they occupy more than half of the work. Part II. treats of "The Attitude of Jesus to Messianic Beliefs"—what he taught respecting "the Kingdom of God," the title "Son of man," and his expositions of "the Prophecies concerning Himself." In Part III. the "Messianic Ideas of the Early Church," are considered; his divinity and enthronement, and his threefold relations to his people—prophetic, priestly, and regal—and his headship in the Church. A highly interesting discussion is devoted to a "Comparison of Jewish and Christian Eschatology," in which he clearly places himself among *Restorationists* or *Annihilationists*, with a preponderance toward the latter. The last chapter is devoted to a variety of side thoughts, grouped somewhat loosely under the general heading, "Messianic Prophecy and the Mythical Theory."

The book, in order to be fully appreciated, must be carefully studied, its references verified, and its authorities diligently collocated and compared; and yet a less painstaking reading will prove valuable, as well as agreeable, to any whose habits of thought and study lead them among the subjects to which it is devoted. Its tone and spirit, while free, are reverent and devout, the style is good English, plain, terse, yet not wholly inornate, and the mechanical make-up of the volume is all that could be desired.

*A Greek-English Lexicon of the New Testament.* Being Grimm's Wilke's Clavis Novi Testamenti. Translated, Revised, and Enlarged, by JOSEPH HENRY THAYER, D.D., Bussey Professor of New Testament Criticism and Interpretation, Harvard University. 4to, pp. 726. New York: Harper & Brothers.

Students of the Greek Testament have been crying out for nearly half a century for a competent lexicon of the New Testament dialect, till now in vain. Dr. Robinson's has good points, and may do for beginners; but it can answer only for a little while. The lexicons of the classical Greek, though valuable and not to be neglected in biblical study, fail just at the point where help is most needed, or they mislead by giving another sense than that intended in the text under notice. Such a work as that now in hand aspires to be is, therefore, very greatly needed, and our examination of it affords strong assurance that what has been so long waited for has at length appeared.

Professor Thayer, with equal fairness and modesty, speaks of his work as a translation, but adds the remark that it is also "revised and enlarged," and these added words are made to cover a very considerable

amount of hard labor with highly valuable results. To the Greek-English scholar the book has all the desirable qualities of a strictly original work. The matter is rendered in plain idiomatic English; the definitions are what they purport to be, clear and easily understood expositions of the sense of the words that are noticed, ever distinguishing the various shades of meaning of the same words in their various relations and applications. Of course, and from the necessities of the case, the lexicon became to a not inconsiderable extent a commentary, with specific doctrinal interpretations; and with these the reader or student is expected to deal according to his estimate of their value, for though they are not at all offensively put forward, still they are so placed that if not correct they are quite certain to be misleading.

Books of this character are largely dependent for their available utility upon the work of the compositors, pressmen, and binders, and to these all who shall use this manual will be all the time indebted. The letters, though not large, are clear and distinct, the lines leaded, the Greek words in black, heavy types, and the English in easily legible form. The catch-words at the heads of the columns are given in full, and in the body of the work not only the first forms are given, but also, when needed, the alternates, and also some of the oblique cases of nouns, and the leading tenses of verbs.

We greatly rejoice that this work has been published, for it will very much facilitate New Testament study and exegesis, and it may be hoped that it will enlarge the number of intelligent and critical readers of the sacred text. A fuller review will appear hereafter.

*The Ignatian Epistles Entirely Spurious.* A Reply to the Right Rev. Dr. Lightfoot, Bishop of Durham. By W. D. KILLEN, D.D., Professor of Ecclesiastical History, and Principal of the Presbyterian Theological Faculty, Ireland. 12mo, pp. 90 Edinburgh: T. and T. Clark. New York: Scribner & Welford.

Certain professed epistles of Ignatius have been the subject of not a little earnest discussion in respect to their genuineness, in which sides are taken according to men's relations to certain ecclesiastical questions—prelatists incline to accept them as genuine, and non-prelatists reject them as spurious—although the question at issue is a purely critical one. Sometime since Bishop Lightfoot, in his *Apostolic Fathers*, gave the full weight of his name and scholarly reputation to their genuineness, declaring that "no Christian writings of the second century, and very few writings of antiquity, whether Christian or pagan, are so well authenticated." Dr. Killen, on the contrary, as a critical scholar, undertakes to show that large parts of these epistles are "entirely spurious." But as the disputants are not agreed respecting the credibility of their witnesses there can be no tendency in their discussions, to a settlement of the case, for the bishop's chief witness—that is, ecclesiastical authority—is summarily dismissed by his antagonist as wholly unworthy of confidence, and the subject declared to be entirely one of critical inquiry. No doubt all real scholars who have escaped from the toils of blind subjection to

authority will be very cautious in respect to accepting the epistles in question as having any evidential authority.

*Messianic Prophecy.* The Prediction of the Fulfillment of Redemption through the Messiah. A critical Study of the Messianic Passages of the Old Testament in the Order of their Development. By CHARLES AUGUSTUS BRIGGS, D.D., Professor of Hebrew, etc., in the Union Theological Seminary, New York City. 8vo, pp. 519. New York: Charles Scribner's Sons.

Nearly half a century ago we read with lively interest Hengstenberg's *Christology of the Old Testament*, and a little later John Pye Smith's celebrated *Four Discourses on the Sacrifices and Priesthood of Christ*, and by these, perhaps more than by any others, our modes of understanding the Scriptures and our notions respecting the office and work of Christ received a permanent bias toward the old-fashioned orthodoxy, in all Christological doctrines. Recently our attention has been called anew to these subjects by a number of able treatises lately published on various parts and features of the general subject, and especially by the two great works of Edersheim, *Prophecy and History in Relation to the Messiah*, and *The Life and Times of Jesus the Messiah*. To find the whole subject reviewed and restated by so competent a Hebrew scholar and able writer as is Dr. Briggs is quite naturally a matter of no ordinary interest, and all that the first appearance of the work inspired by way of hope is more than realized by its further examination. It is an earnest and intelligent presentation of the Christ of the Old Testament, avoiding all overstatements and theorizings about the modes of the existence of the divine Logos from eternity, and concerning the conditions of his manifestation in the incarnation, but grasping firmly the great truth of God revealed in the flesh, and dwelling as man among men.

In his preface the author indicates his purpose to cover the whole subject of the development of the Messianic idea, first in the Old Testament, next in the *Four Centuries of Silence*, from Malachi to John the Baptist, and lastly by the evangelists and the early Church. Only the first of these divisions is treated of in this volume, while we are allowed to expect the others to follow in due time. Such a set of books will constitute a valuable contribution to the best form of sacred learning and purely biblical theology.

*Christus Consummator:* Some Aspects of the Work and Person of Christ in Relation to Modern Thought. By BROOKE FOSS WESTCOTT, B.D., D.C.L., Canon of Westminster, etc. 12mo, pp. 176. London and New York: Macmillan & Co.

The title of this little book is suggestive of rich thoughts, which the name of the author transforms into promises, and these the book itself changes into accomplished facts. The treatment is along specifically biblical—especially of the New Testament—lines of thought; and Christ in the various forms in which he appears in the Bible—the incarnation, the divine prophet, the priest-victim, the conqueror of death, and the glorified king of Zion—passes before us, not simply as great historical pictures, but

also as living, spiritual verities, calling for our faith and consecration. As the author is a church dignitary, the work witnesses that fact in both its terminology and in its interweaving simply ecclesiastical temporalities with the things spiritual and eternal that belong to the kingdom of God. But all this, if indeed it is a dead fly in the precious ointment, is not necessarily destructive or offensive.

*Many Infallible Proofs.* A Series of Chapters on the Evidences of Christianity: or, the Written and Living Word of God. By ARTHUR T. PIERSON, D.D. 12mo, pp. 317. Chicago: F. H. Revell.

The author of this volume introduces it with "A Word Preliminary," which is after the form of a confession that he "once found himself getting into the deep darkness of doubt," out of which he found his way by a thorough examination of the Christian Evidences. The notes of his mental processes constitute the materials of his book. They are not widely different from those found in other popular discussions of the same subject, though they may be rendered a little more pointed because of the writer's personal relations to the matters in hand.

*The Dragon, Image, and Demon;* or, the Three Religions of China: Confucianism, Buddhism, Taoism. Giving an account of the Mythology, Idolatry, and Demonolatry of the Chinese. By Rev. HAMPDEN C. DUBOSE, Fourteen Years a Missionary at Soo-Chow. 12mo, pp. 468. New York: A. C. Armstrong & Son.

The author of this volume, after an extended residence as a missionary in China, under the auspices of the Southern Presbyterian Board of Missions, revisited his native land a few years ago, and lectured extensively on the Religions of China, and these lectures, re-written, are now reproduced in the above-named volume. They are valuable as setting in a clear light the various forms of the false religions of China, and as practical illustrations of the sad truth, which it is now the fashion to deny or ignore, that heathenism, in its most cultivated forms, is still a system of abominations.

*The People's Bible:* Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., Minister of the City Temple, London. Volume IV. Numbers xxvii–Deuteronomy (entire). 8vo, pp. 412. New York: Funk & Wagnalls. $1 50.

Dr. Parker has given himself a great task in setting about the discussion—expository, descriptive, and homiletical—of the whole Bible, in twenty-five volumes, with an aggregate of over ten thousand pages. May he see his work completed! The work, though not absolutely uncritical, is chiefly devoted to what is popularly styled the "practical" use of Scripture, with especial reference to sermonic purposes; with outlines, suggestions, and illustrations of pulpit and lecture-room exercises. It is a compilation for workers rather than scholars, and therefore it has a more numerous constituency, and its fruits will be more immediately available.

## PHILOSOPHY, METAPHYSICS, AND GENERAL SCIENCE.

*Matter, Life, Mind:* Their Essence, Phenomena, and Relations, examined with Reference to the Nature of Man, and the Problem of his Destiny. By H. H. Moore, D D. 12mo, pp. 460. New York: Phillips & Hunt; Cincinnati, Cranston & Stowe.

Several years ago a manuscript came into our hands, not for publication, but to be examined. It was found to be no common-place production; in fact, discussions of some of the deepest problems of thought, in a thoroughly original way, by a solitary thinker. These thinkings are now in hand, having experienced the apotheosis of printer's ink. We congratulate the author, and much more the great public in view of the event.

Dr. Moore, whose highest designation is that of a Methodist traveling preacher, has in his thinkings delved among some of the deepest and most abstruse subjects that lie in the range of the mind's free action, and he here presents them in forms so novel and evidently original that they cannot fail to arrest the attention of such as deal in such matters. He gives special prominence to life as a mediary between matter and mind, but not the same with either, though largely conditioning both, and asserts for it a place in the circle of philosophical data. In some things his methods of thought and the conclusions that he reaches seem to indicate his proximity to the modern school which bears the name of Lotze, though he often and earnestly antagonizes some of the fundamental doctrines of that system; and as for the modern materialistic school, which arrogates to itself all wisdom, he has neither respect nor patience.

With a work so entirely original it is not safe either to agree or differ till the whole has been thoroughly mastered. We therefore reserve our verdict, and shall wait with interest to see what the learned world will say of it, for it cannot be ignored.

---

## HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*The Huguenots and Henry of Navarre.* By Henry M. Baird, Author of the *Rise of the Huguenots in France.* With Maps. 2 vols. 8vo, pp. 458, 525. New York: Charles Scribner's Sons.

Professor Baird has undertaken, as occupation for his spare hours, outside of the duties of an engrossing college professorship, to study up and put in shape one of the most considerable divisions of the history of the Protestant Reformation. The story of the rise and growth, the struggles and the suppression in blood, of Protestantism in France, constitutes one of the most remarkable chapters in the world's history. It was distinguished as at once a religious awakening of far-reaching influence, and an assertion of civil and religious liberty. The struggles and sacrifices and martyrdoms on the part of the Protestants, and the persecutions inflicted upon them by both the civil and the ecclesiastical powers, together make up an

episode marked alike by heroism and devotion on the one hand, and by violence, treachery, and bloodthirsty cruelty on the other, the whole constituting one of the marked tragedies of history.

Two volumes devoted to the earlier stages of that great movement were issued by our author a few years ago, and the reading public has with unusual unanimity, and very emphatically, commended the work alike for its literary ability, the thoroughness of research that it displays, and the judicial fairness with which every mooted question is approached and determined; yet not so as to hide or excuse the intense wickedness of the persecutors, and the systematic baseness of the whole popish party.

In the same spirit, and certainly with no less painstaking diligence, the author has undertaken and brought to its completion this second portion of his great work. Beginning where the former volumes closed, with the accession of Henry of Valois, 1574, the present volumes carry the history forward thirty-six years to 1610, and to the assassination of Henry IV., ten years after the promulgation of the Edict of Nantes, so giving a view of the condition of France, and more particularly of French Protestantism, under the protection of that famous edict. The grotesque and lurid picture of the mingling of theological discussions, the intrigues of courts, and the conflicts and carnage of war in a common contest, and, stranger still, of earnest spiritual religion and ecclesiastical ambitions and falsehood standing side by side, is painful and perplexing, and may well suggest whether Christian truth and life can be promoted by such agencies. The final catastrophe of the Protestant cause in France may suggest a negative answer. At least two more volumes will be required to complete the work.

*A History of the French Revolution.* By H. Morse Stephens, Balliol College, Oxford. In Three Volumes. Vol. I. 12mo, pp. 533. New York: Charles Scribner's Sons. $2 50.

The History of the French Revolution, though it has been taken in hand by a number of decidedly able writers, has been only partially and tentatively executed, because the subject has not yet had time to ripen sufficiently for such treatment. But the now nearly completed century since the inception of that strange drama has brought the subject to such maturity that it may be treated with a good degree of philosophical comprehensiveness. That the required discussion of that remarkable series of events should be conducted by some one not a Frenchman, and for Englishmen and Americans by one trained to British and Anglo-American modes of thought, was altogether desirable; and the work of Mr. Stephens, the first installment of which is before us, seems to justify the belief that it has fallen into competent hands, at once able and conscientious.

The details to be examined and considered are so abundant that they occasion embarrassment; and only as the lapse of time removes the scene from its too close proximity is it possible to properly estimate their relative importance and historical value. A chief part of the historian's

business, and not always the least difficult one, is the wise and judicious exclusion of whatever is not historically essential to the matter in hand, and among these are found some of the most dramatic scenes and episodes of those stirring times. In this needful process this author has certainly done some good work, enabling his readers to grasp the subject in its unity, and to consider its chief features apart from its distracting details, which in not a few cases were the most strikingly conspicuous.

The narrative opens with the convening of the Assembly of Notables, in 1787, followed a year later by the suppression of the Parliament, and soon after by the election of the "States General." From these earliest developments of the revolutionary spirit events of the most startling character and of the farthest reaching influences followed each other in rapid succession. These are indicated and briefly annotated, and the whole arranged in philosophical order, so as to bring into view the dependence of each event upon its predecessor, and the drift of the whole to their common end. The extent of time compressed in this first volume is very limited, as it is occupied with the necessary survey of the existing condition of the affairs of the country, both the government and the people. The work is one to be studied, rather than read hastily, and whoever will so study it will find in it abundant recompense.

*The Land and the Book;* or, Biblical Illustrations drawn from the Manners and Customs, the Scenes and Scenery, of the Holy Land. By WILLIAM M. THOMSON, D.D., Forty-five Years a Missionary in Syria and Palestine. In Three Volumes. Copiously Illustrated. Volume I. *Southern Palestine and Jerusalem.* (140 Illustrations and Maps.) Volume II. *Central Palestine and Phœnicia.* (130 Illustrations and Maps.) Volume III. *Lebanon, Damascus, and Beyond Jordan.* (117 Illustrations and Maps.) A New and Popular Edition. 8vo, Ornamental Cloth, $9 per set. New York: Harper & Brothers.

Few books have been so helpful to average students and readers of the Holy Scriptures, professional or non-professional, preachers, Sunday-school teachers, and stay-at-home readers, as Dr. Thomson's *The Land and the Book.* Published originally more than a quarter of a century ago, and encountering the rivalry of many later and really valuable works on the same general subject, it has maintained its popularity without serious detriment. A few years since a new and thoroughly revised edition was issued, on large paper and sumptuously illustrated, and the present "new and popular edition" is from the same stereotype plates, and though less ornamental it is equally valuable for practical use with the larger and more costly. This is one of the works which Mr. Spurgeon named as among those to the procuring of which he applied the words of Christ, that if without it a man should, if necessary, sell his garment that he might buy it.

*Two Thousand Miles Through the Heart of Mexico.* By Rev. J. HENDRICKSON MCCARTY, D.D., Author of *The Black Horse and Carry-all,* etc. 12mo, pp. 288. New York: Phillips & Hunt.

By successive publications in magazines and books, we are becoming informed respecting the land, and the institutions, and the people of our

south-side next-door neighbor, the country of the Aztecs and the Hidalgos, and the book here named makes a valuable contribution to our information. Dr. McCarty is a practiced writer, and this book shows that he is a good observer. His journey of two thousand miles, made very leisurely, enabled him to see the face of the land, and using the history of the country for a guide-book he readily places side by side the present and the past of that strange country. He thus makes an instructive and readable but not especially hopeful book.

*The Boy Travelers in the Russian Empire.* Adventures of Two Youths in a Journey in European and Asiatic Russia, with Accounts of a Tour Across Siberia, Voyages on the Amoor, Volga, and Other Rivers, a Visit to Central Asia, Travels among the Exiles, and an Historical Sketch of the Empire from its Foundation to the Present Time. By THOMAS W. KNOX. Illustrated. 12mo, pp. 505. New York: Harper & Brothers.

Each year as the season of the holidays approaches, people have learned to expect from the press of the Harpers and the pen of Mr. Knox a new volume with adventures of his *Boy Travelers*. This year his subject is the "Russian Empire," which, as is his wont, he introduces and tells about in the form of an itinerary, with two boys and their teachers for the principal characters. The interest of the narrative is well sustained, so much so that the book may be read simply as an entertainment; but it answers a much higher purpose, for it abounds with a great variety of information respecting the geography and history of the country, the objects of interest in the cities and the fields, the manners and modes of living of the people, and, most intensely interesting of all, a vivid account of "life among the exiles" in Siberia. Like all of Mr. Knox's former books, and better than most of them, this one is a stay-at-home traveler's guide to and through "all the Russias," and is admirably adapted to give its young readers a concise and yet pretty full account of those very extensive and comparatively little known regions. It is profusely illustrated with well-executed wood-cuts.

*An Arabic Manual.* By J. G. LANSING, D.D., Gardner A. Sage Professor of Old Testament Languages and Exegesis in the Theological Seminary of the Reformed Church at New Brunswick, N. J. Chicago: American Publication Society of Hebrew. 1886 Pp. xviii, 194. Price $2.

Confessing our own inability to form and pass an intelligent judgment upon this work, we reproduce instead what has been written by another. This is the first Arabic grammar printed in America. In treatment it occupies a position midway between the exhaustive grammars of Wright and Palmer on the one hand, and the elementary grammars heretofore published on the other hand. There is a thorough treatment of orthography and etymology, with exercises, followed by full paradigms. Reading selections from the Bible and the Koran are then given, followed by specimen analyses, transliterations, and translations. The *Manual* concludes with a vocabulary of the words employed in the selections,

besides some other. The grammar proper occupies the greater part of the volume, and is, of course, intended to be the leading feature.

The typography is every thing to be desired. The work in this respect also is remarkably clear, finished, and free from errors, and its price places it within the reach of all.

*Mexico of To-day.* By SOLOMON BULKLEY GRIFFIN. Illustrated. 12mo, pp. 267. New York: Harper & Brothers.

Readers of the *Springfield Republican*, of a time not very remote, were treated to a series of letters from Mexico by its "own correspondent." They were lively and even piquant, full of valuable information, the whole seasoned with valuable reflections and discussions of the outlook of the country. These letters are here presented, not very much changed, in a volume. It is a decidedly attractive book, suitable for light reading, and instructive as well as entertaining.

*Indian Missionary Directory and Memorial Volume.* By Rev. B. H. BADLEY, M.A. Third Edition.) 8vo. pp. 302. Calcutta: Methodist Publishing House. New York: Phillips & Hunt. $1 25.

Protestant missions have become a great power in British India, and their work and influence are large factors in the religious and social, and scarcely less in the political, affairs of that vast empire. Of their extent this volume is the eloquent witness, for though largely made up of statistics, there is a sublimity in their showing.

The book was first issued ten years ago, in 1876, and the second edition in 1881. As now presented it is in fact a new book, so thoroughly has the work of revision been done, and its record is, in all parts, brought down to the latest date. It is a good book from which to draw the very best kind of materials for missionary appeals.

## LITERATURE AND FICTION.

*She Stoops to Conquer.* Illustrated by Edwin A. Abbey. She Stoops to Conquer: or, The Mistakes of a Night. A Comedy. By Dr. GOLDSMITH. With Ten Full-page Photo-gravure Reproductions printed on separate Plates, numerous Process Reproductions and Wood-engravings from Drawings by Edwin A. Abbey. Decorations by Alfred Parsons. Introduction by AUSTIN DOBSON. Folio, illuminated leather, gilt edges, $20 00.

*Home Fairies and Heart Flowers:* Twenty Studies of Children's Heads. With Floral Embellishments, Head and Tail Pieces, Initial Letters, etc., by Frank French. With Poems by MARGARET E. SANGSTER. 4to, Illuminated Cloth, $6. New York: Harper & Brothers.

The progress of the art of pictorial illustration during the last half century has been equally marvelous and gratifying. The history of wood engraving shows that after attaining to a good degree of excellence three centuries ago, that art again fell away, and became effectively lost as a fine art, till again revived within the last few years, chiefly through the

agency and patronage of the illustrated magazines. Some of our ablest designers are making a specialty of that kind of work, and a class of engravers on wood have been developed whose productions rival in fineness and artistic completeness almost any other class of engravings. The holiday books for several years past have abounded with this kind of pictorial embellishments; and the first fruits of this year's harvest are especially promising respecting the progress of the art. Among these, the two named above are entitled to the highest praise.

The first of these two books, *She Stoops to Conquer*, upon which Mr. Abbey has exercised his skill, and perhaps excelled all that he had before done—though his illustrations of Hood's Poems are not easily outdone—is the well-known comedy of Oliver Goldsmith, *She Stoops to Conquer*, which, with its companion piece, *The Good Natured Man*, is confessedly among the best of modern comedies. The comical element in the text shows itself in a moderate degree in the illustrations, and that fact, while it adds to their piquancy, because it is used sparingly, does not detract from their sober propriety. Of the artist and his work the publishers say, with only a just appreciation:

"Mr. Abbey in this branch of his art stands quite alone; he is the founder of a school of black-and-white drawing, and in his representations of the *dramatis personæ* of this play he appears at his best. The correctness and minuteness of detail in costume and in furniture, for which he is so justly famous, are particularly noticeable in Mr. Abbey's mountings of this play." The text of the first printed edition of the comedy has been followed carefully throughout.

The second of the books named is purely a creation of the artist's fancy, aided, perhaps, by the poetic accompaniments of the drawings, for it would seem that poet and artist have combined their talents to embody harmoniously in verse and picture the beauties of the field and the family. The twenty heads are said to be "typical," and probably their originals would not be hard to find, nor twice as many more; but they are each sufficiently individualized as to both character and attitude, to say nothing about race and color. There is among them the Indian boy, with his feathered head-gear, and the round-headed, happy-faced negro child, with the fullness of animal content in all his features. The heads appear in all attitudes, and without any monotony of expression, and they seem to be all alive. The full-page illustrations, on large and fine paper, with the clear types of the letter-press work, impart to the volume a character of real but unostentatious luxury. "Its baby faces and its head-pieces and tail-pieces of stray blossoms and clinging vines will make a valuable contribution to the universal language of flowers."

It is well that such books should be prepared and published, and that they should find a place in our families. They are more than luxuries, they are educators of some of the best elements of character, and they gratify the taste that they develop; and because of the close relations of the *beautiful* to both the *true* and the *good* they tend toward a symmetrical development of real excellence of character.

## MISCELLANEOUS.

Messrs. Houghton, Mifflin & Co. have brought out, in a well printed pamphlet of eighty-six pages, *A Verbatim Report of the Discussion at the Meeting of the American Board of Commissioners for Foreign Missions*, held at Des Moines, Iowa, Thursday, October 7, 1886. It is an exceedingly valuable collection, but we regret not to find Dr. Withrow's most excellent sermon, delivered at the opening of the session.

*Walks and Talks in the Geological Field.* By ALEXANDER WINCHELL, LL.D., Professor of Geology, etc., in Michigan University. 8vo, pp. 329.

*Sketches from English History.* Selected and Edited, with an Introduction, (from the Roman Conquest to the Revolution of 1688), by ARTHUR M. WHEELER, Professor of History in Yale College. Two Parts in One Volume. Twenty-fifth Thousand. 8vo, pp. 372. Maps.

*An Outline Sketch of English Literature.* By HENRY A. BEERS. 16mo, pp. 294.

*Classical French Course in English.* By WM. CLEAVER WILKINSON. 16mo, pp. 297.

*Warren Hastings.* By LORD MACAULAY. 16mo, pp. 183.

These five books are some of the more recent issues of the "Chautauqua Press—C. L. S. C. Department"—and, as their titles indicate, they sustain the favorable reputation already gained for that publishing concern, and their further study will advance the good name of the catalogue. The books aim to instruct rather than amuse, and yet they will not fail to give pleasure to the multitude of earnest readers for whom they are designed. That thousands, perhaps tens of thousands, chiefly of young persons, in every part of the land, are pursuing the course of reading of which these books are parts and specimens is certainly an encouraging fact, especially in view of the ruinous prevalence of novel-reading. Of these books, as a whole, we may speak words of emphatic approval, which will be fully sustained by a more particular notice of each volume.

Dr. Winchell's *Walks and Talks* is an informal system of geology, tracing and discussing the facts and phenomena of the dead world, as they lie about us—rocks, gravel, glaciers, springs, lakes, mud flats, and gorges; and next the active forces in the body of the earth—geysers, volcanoes, earthquakes, frozen seas, and imprisoned heat, metals, petroleum, native gases, and coal. After these, looking below the surface, we are introduced to fossils, chalk formations, and organic remains in the rocky strata. Passing beyond the present, we are next conducted through the world's infancy, among fire-mists, and storms, the war of the ocean, with its primeval monsters, and thence through the age of ice, to the spring-time of our era of sunshine and life. Then, by way of retrospect, the natural history of the earth and of animated nature is rapidly passed in review, the abyss of centuries, method of creation, and the human element in the material world. Altogether, the book is a condensed cyclopedia of geological facts and principles, written out in the plainest and most attractive style—a very valuable book.

Professor Wheeler's *Sketches from English History* combine the best feat-

ures of grave history with the sprightly attractiveness of anecdotes, episodes, and monographs of historical persons, events, and periods, so arranged as to constitute a somewhat continuous history of the nation and its affairs.

The *Outline of English Literature* is necessarily concise, and without details, but sufficiently full to give a general and comprehensive view of its great subject, which is a needful preparation for its more exhaustive study.

Dr. Wilkinson's *French Classics* are in that author's best style, brief, of course, but sharp and clear in statement, with a few well-chosen illustrations and judicious general estimates.

Lord Macaulay's celebrated essay on *Warren Hastings*, given here in book form, needs no word of introduction.

*All of Grace.* An Earnest Word with those who are Seeking Salvation by the Lord Jesus Christ. By C. H. SPURGEON, 18mo, pp. 128. New York: Robert Carter & Brothers.

Few men of any age or country have been better qualified for the work here indicated than the preacher of the Metropolitan Tabernacle. It is an art which only a few preachers, and comparatively few professional revivalists, possess. This little book may in some case supplement their lack of service.

*Silent Pete;* or, the Stowaways. By JAMES OTIS, Author of *Toby Tyler*, etc. Illustrated. Square 16mo, pp. 192. New York: Harper & Brothers.

The heroes of this story are two boys, who secured passage from New Orleans to New York by the process known among sea-going people as that of "stowaway." The career of the urchins in New York constitutes the pith of the story. It is well written, vivacious, and not immoral.

*Americans in Rome;* or, Paul Errington and his Struggles. A Novel. By RAY ASTER. 8vo, pp. 308. New York: James R. Barnett & Co.

This is the story of an American scholar and clergyman, who, having become possessed of a drawing Rome-ward, resolved to visit the Eternal City, and to look into its mysteries before entering the sacred inclosure of the Church, and on that turned the whole progress of the drama; for the sight of the papal Church at home quite cured him of the fascination that had allured him thither. The story is told with a lively piquancy, and a good degree of descriptive power.

*Democracy and Other Addresses.* By JAMES RUSSELL LOWELL. 12mo, pp. 245. Boston and New York: Houghton, Mifflin, & Co.

Mr. Lowell's genius seems to be, emphatically, a late flowering plant, or, at any rate, his latest harvest is especially abundant in quantity and excellent in kind. We have here nine addresses—all dating since 1880, most of them within the last two years—of which the first, "Democracy," delivered before the Midland Institute at Birmingham (England), in October, 1884, is simply a specimen. Of course, they are brilliant and able.

*Pen, Pulpit, Platform:* Shots at Sundry Targets. By T. DEWITT TALMAGE, D.D., Aimed at Wrongs to be Righted; Errors to be Corrected; Dangers to be Avoided; Burdens to be Lightened; Follies to be Shunned; Sorrows to be Mitigated; Victories to be Won. (Compilation Authorized.) 12mo, pp. 665. New York: E. B. Treat, 771 Broadway.

Selections running in number well on toward two hundred pieces, from Dr. Talmage's sayings and writings, prepared and published with his approval. The selections have been made fairly judiciously, and the pieces are decidedly good, though, like the lees of wine, they smell and taste of the cask, which of course it was desired they should.

*A Plain Man's Talk on the Labor Question.* By SIMON NEWCOMB, LL.D. Author of "Principles of Political Economy," etc. 16mo, pp. 195. New York: Harper & Brothers.

This little book is a reproduction, with only slight modifications, of a series of articles recently printed in the New York *Independent*. They are sober and earnest, and they tell working people more wholesome truth than most who, nowadays, write for their reading. But will they hear?

*Bible Warnings.* Sermons to Children. By Rev. RICHARD NEWTON, Author of "The Jewel Case," etc. 12mo, pp. 384. New York: Robert Carter & Brothers. $1 25.

The venerable author of this volume is well known as a successful writer of books for children, of the most pronounced religious character, and especially free from the doubtful and doubt-provoking speculations of one of the same name in this city. These fifteen sermons, very informal talks, are devoted each to some one form of danger, with warnings, telling of dangers and how to avoid them. The book is a wholesome one, and will do good.

*The Orient.* (Boston Monday Lectures.) With Preludes on Current Events. By JOSEPH COOK. 12mo, pp. 340. Boston and New York: Houghton, Mifflin & Co. $1 50.

This is the annual volume of Mr. Cook's Lectures, containing those delivered in the early part of the current year. They relate chiefly to places and persons visited by him during his travels beyond the sea, with discussions of opinions and doctrines with which he met in his visits. As these lectures were very widely reproduced in print, and largely read immediately after their delivery, their character and scope are well known. Many who then read them in their fugitive form will be glad to have them in a shape more easy of preservation.

*Chapel of the Infant Jesus;* or, What Nobody Ever Told Me. By Mrs. CHAUNCEY I. FILLEY. 12mo, pp. 226. Cincinnati: Cranston & Stowe. $1.

Stories for children are the reigning form of Sunday-school literature, and these are of all grades of excellence. This one seems to be among the best. Of its history and purpose the brief Preface says:

> The papers were prepared for and read to the infant-class each Sunday, in connection with and explanatory of the lesson. The increased attention developed an interest throughout the whole school, and finally resulted in a demand for its publication, as an incentive to pleasing, instructive, and successful primary Sunday-school work.

*Universalism in America:* A History. By RICHARD EDDY, D.D., President of the Universalist Historical Society, etc. Vol. II., 1801–1886, Bibliography. 12mo., pp. 634. Boston: Universalist Publishing House.

The first volume of this work, bringing the record down to the end of the last century, was published about two years ago, and noticed in these pages in the issue of March, 1855. The present volume completes the work, bringing the record to the immediate past. As a history, it is less compactly written than its predecessor, being largely made up of unimportant incidents and personal sketches and memoirs. Its exhibit of the attainments and the work of the denomination is not assuring of large successes in respect to either numerical strength or effective Christian work. The bibliography, filling more than a hundred closely printed pages, with nearly two thousand titles, indicates very patient diligence on the part of the compiler, and it professes to furnish with approximate completeness "a list of all that has been published in America either for or against the doctrine of universal salvation." This catalogue, with a few honorable exceptions, represents a class of works of very small literary value, whether their logic or rhetoric is considered. Most of them are controversial, and of only temporary interest, often answering to some local occasion, and not worthy of the few lines that tell of their existence. The book, as to its material make up, is altogether a creditable production; it will also be of value to the future historian of religious thoughts and movements.

*The Amber Star, and A Fair Half-Dozen.* By MARY LOWE DICKINSON. 12mo, pp. 365. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

When the General Conference directed our Sunday-school editor to issue a volume each week it seemed to us that it became liable to the censure of making hasty legislation. So the editor and publishers seem to think, and they accordingly obey only in part, and that part will, no doubt, abundantly justify the omission of all besides. We are glad, however, to find that one now appears that will somewhat elevate the low level of the series. Mrs. Dickinson may always be trusted to write a good story, in respect to both its literary character and its moral tone and tendencies, and therefore we commend this volume, made up of two pleasant tales, as among the best of its class.

*D. L. Moody at Home:* His Home and Home Work: embracing a Description of the Educational Institutions there Established, Together with Some Account of the Various Christian Conferences, and the best Thoughts Therein Exchanged. Helpful Hints and Practical Points. Fully Illustrated. 12mo. pp. 288. Chicago and New York: Fleming H. Revell.

Mr. Moody's books are valuable for their positive excellence, in spite of very serious drawbacks in respect to doctrines, logic, and taste. This volume is partly his own writing and partly written by some of his friends concerning his work. Not the least of its worth is the demonstration it affords of what can be accomplished by the union of zeal and persistent efforts.

*Ancient Cities—from the Dawn to the Daylight.* By WILLIAM BURNETT WRIGHT, Pastor of the Berkeley Street Church. (Boston.) 16mo., pp. 290. $1 25. Boston and New York: Houghton, Mifflin, & Co.

In twenty-five sections our author introduces to his readers twenty-four ancient cities. The New Jerusalem is honored with a double degree of attention. Some may ask whether it is correctly classed among "ancient" cities, seeing we only know it as a subject of prophecy. The author begins with Ur, to which is also given the descriptive title, "The City of Saints," though just why is not very obvious; and to this follows a succession of biblical cities, each duly characterized, with Jerusalem last of all of those of this world, for the New Jerusalem is the heavenly. The writing is vivacious, and therefore readable, and some things are stated that are worth knowing.

*Annie Burton's Journal.* The Story of a Life. By Mrs. C. E. WILBUR, Author of *The Thread of Gold.* 12mo, pp. 159. Cincinnati: Cranston & Stowe. 75 cents.

Mrs. Wilbur was not unknown before she wrote *The Thread of Gold*, and that publication, in many minds and hearts, simply renewed an old acquaintance rather than originated a new one; and those who have read that work will be the better prepared to appreciate this later one, which is, in some sense, a sequel to that, though complete in itself. It is evidently written with a purpose; of which fact the author gives an intimation in her brief Preface, where she says: "In *Annie Burton's Journal* many things must be understood; much must be read between the lines, and young readers may use their imaginations to draw pictures from their own lives upon canvas here only half filled." It is clearly a much better book than the average of its class.

*From Meadow-Sweet to Mistletoe.* Verses with Pictures. By MARY A. LATHBURY. 4to. New York: Worthington & Co.

Miss Lathbury appears in this unique volume in the double character of poet and artist, in both parts of which she has before proved her capabilities. Her verses heretofore published have fairly earned for her a creditable standing in the company of poets next below the few great names that are probably destined to survive their own generation; and both the wholesomeness of their moral tone and the common-sense excellence of their taste somewhat add to the value of their artistic finish. The "Pictures" are strictly original, having been reproduced from original drawings. As a holiday-book it deserves a place, especially among juvenile publications.

*Vagrant Verses.* By JOSEPHINE POLLARD. 16mo, pp. 216. New York: Phillips & Hunt.

On the negative side these "verses" are approximately faultless, nor are they wholly without positive excellences, though the whisper of their music is rather too faint for our dull ears. Mr. J. G. Whittier, with characteristic good nature, says of these poems, "I like them," and his appreciation is high praise.

*The Lesson Commentary on the International Sunday School Lessons for* 1887. By Rev. J. H. VINCENT, D.D., and Rev. J. L. HURLBUT, D.D. 8vo, pp. 301.

*The Senior Lesson-Book.* (Berean Series. No. 1.) International Lessons for 1887. 18mo, pp. 215.

*The Berean Question Book:* (Berean Series, No. 2,) on the International Lessons for 1887. 18mo, pp. 192.

*The Berean Beginner's Book* (Berean Series, No. 3.) on the International Lessons for 1887. 18mo, pp. 204. New York: Phillips & Hunt; Cincinnati: Cranston & Stowe.

These four books constitute the working text-books of our Sunday-schools for the ensuing year. To thus dictate and fashion the studies of nearly two millions of children and young people, is a work of stupendous responsibility. We are happy to believe that it has been done conscientiously, and with a good degree of ability. The commentary is really a valuable production, and altogether deserving of the careful attention of all teachers and Bible class pupils, and, indeed, of all who would learn in the most natural way, and by the plainest expositions, what is the meaning of the Word.

*The Revelation of John Made Plain by the Law of Seven.* By LOUIS WEPF. 12mo, pp. 426. Cincinnati. Methodist Book Concern Press.

The assurance that at last the Apocalypse is "made plain" would be very great and good news if it could be relied upon, but with the key here named—"the law of seven"—there may be more doubt respecting the method than the problem to be solved. We have looked into very many "keys" to that wonderful book, but none of them could we use for the intended purpose. A few years ago we set about a thorough study of the book itself, and found that it is very rich, but in many things wholly inexplicable. Possibly the future developments of the truth will do for it what none of the commentators have done—render it intelligible.

*The Crisis of Missions;* or, The Voice out of the Cloud. By Rev. ARTHUR T. PIERSON, D.D., Author of *The Gospel Flooding the World,* etc. 16mo, pp. 370. New York: Robert Carter & Brothers.

In this little volume are presented thirty-six views, or aspects, of the cause and conditions of the evangelical missionary work of the Church in all the world. It gives a valuable résumé of the whole subject—the field, the agencies, the work already done, and the conditions and possibilities for the future. It is of the character of a trumpet-blast, calling the Church to its opportunities and duties; sound in its theology and hopeful in spirit.

*The Clerical Library.* Anecdotes Illustrative of Old Testament Texts. 12mo, pp. 332. New York: A. C. Armstrong & Son.

Somebody—no intimation of his identity is given—has selected and set in order a great number of occurrences and anecdotes in each of which a text from the Old Testament is made to do service. The work indicates great diligence and wide reading, and also good judgment and taste.

HARPER'S YOUNG PEOPLE for 1886 (bound) is a volume to delight any boy or girl, and fit to become a Christmas or New Year's present that will abide in its freshness all the year round. The reading matter is varied, combining instruction and amusement, and uniformly unobjectionable and wholesome. They who have seen and read the weekly numbers as they have appeared will appreciate them still more highly in their collected form, while those who have not before seen them will find the book a wilderness of delights. The cuts, of which there are a multitude, are of a high order of excellence.

*Select Poems of Robert Browning.* Edited with Notes by WILLIAM J. ROLFE, A.M., and HELOISE E. HERSEY. 16mo, pp. 200. New York: Harper & Brothers.

If Browning is the most un-understandable of poets, Rolfe is the prince of annotators, and the two together have made a pleasant and attractive little bijou.

*John Conscience of Kingscal.* By JOHN M. BAMFORD, Author of *Elias Power*, etc. 12mo, pp. 226.

*Left in the Wilderness.* By MARY A. ROE, Author of *Forging their own Chains.* 12mo, pp. 235. New York: Phillips & Hunt.

Two pleasant volumes, with a not specially high tone, but accomplishing what they attempt. Good books of their class.

*Castle Nowhere;* Lake-Country Sketches. By CONSTANCE FENIMORE WOOLSON. Author of *East Angels*, etc. 18mo, pp. 386. New York: Harper & Brothers.

The *Lake-Country* of this story is American, not that of the English poets. The story itself is of the regulation pattern, not bad of its kind.

*That Quisset House.* By Mrs. NATHANIEL CONKLIN (Jennie M. Drinkwater). 12mo, pp. 518. New York: Robert Carter & Brothers.

A tale or romance with a decidedly moral and religious purpose, fairly well written, a little too "long drawn out."

*Out of the Breakers.* By EDWARD A. RAND, Author of *Up-the-Ladder-Club Series.* 12mo., pp. 336. New York: Phillips & Hunt.

Mr. Rand writes good stories, as the readers of the *Up-the-Ladder-Club Series* know very well, and his reputation will not probably suffer any loss by this latest venture.

*Toward the Gulf:* A Romance of Louisiana. 16mo, pp. 315. New York: Harper & Brothers.

*Bolman the Keeper.* Southern Sketches. By CONSTANCE FENIMORE WOOLSON. Author of "East Angels," etc. 16mo, pp. 339. New York: Harper & Brothers.

*A Demigod.* A Novel. 16mo, pp. 337. New York: Harper & Brothers.

*The Illustrated Catholic Family Almanac for* 1887. 16mo, pp. 120. New York: The Catholic Publication Society Company.

*Baptismal Remission;* or, the Design of Christian Baptism. By Rev. G. W. HUGHEY, D.D. 16mo, pp. 149. Carthage, Mo.

HARPER'S HANDY SERIES (Latest Issues)—91. *A Wicked Girl.* By MARY CECIL HAY. 92. *The Long Lane.* By ETHEL CONON. 93. *Francis.* A Socialistic Romance. By M. DAL VERO. 94. *Baptized with a Curse.* By EDITH STEWART DREWRY. 95. *Comediettas and Farces.* By JOHN MADDISON MORTON. 96. *Marcella Grace.* By ROSA MULHOLLAND. 97. *The Phantom City.* By WILLIAM WESTALL. 98. *Joan Wentworth.* By K. S. MACQUOID. 99. *A Voyage to the Cape.* By W. CLARK RUSSELL. 100. *In Scorn of Consequences.* By THEODORA CORRIE. 101. *The Chaplain's Craze.* By GEORGE MANVILLE FENN. 102. *Between Two Loves.* By AMELIA E. BARR.

HARPER'S FRANKLIN SQUARE LIBRARY (Latest Issues)—541. *St. Briavels.* By MARY DEANE. 542. *Otilie.* By VERNON LEE. The Prince of the 100 Soups. Edited by Vernon Lee. 543. *Ancient American Politics.* By HUGH J. HASTINGS. 544. *Both in the Wrong.* By Mrs. J. K. SPENDER. 545. *Autobiography of Leigh Hunt.* 546. *Clare of Claresmede.* By CHARLES GIBBON. 547. *The Touchstone of Peril.* By R. E. FORREST. 548. *This Man's Wife.* By GEORGE MANVILLE FENN. 549. *Paston Carew.* By Mrs. E. LYNN LINTON. 550. *Sir James Appleby, Bart.* By K. S. MACQUOID. 551. *Children of Gibeon.* By WALTER BESANT, 552. *King Solomon's Mines.* By H. RIDER HAGGARD.

## PAMPHLETS.

*An Illustrated Hand Book on Africa:* Giving an Account of its People, its Climate, its Resources, its Discoveries, and some of its Missions. By Rev. EDWARD DAVIES. Author of the *Life of William Taylor*, etc. 12mo, pp. 91. Price 25 cents. Holiness Book Concern, Reading, Mass.

*A Defense of the Superstitions of Science.* Delivered before Vanderbilt University, June 15, 1886. By CHARLES F. DEEMS, LL.D. 8vo, pp. 24. New York: W. F. Ketchum.

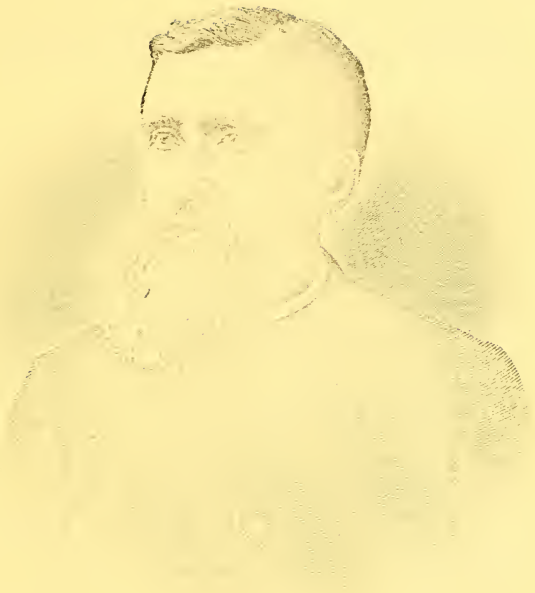
*Third Annual Report of the United States Civil Service Commission.* January 16, 1885, to January 16, 1886. Third Edition. 8vo, pp. 125. Washington (D. C.) Government Printing Office.

*The Great Debate.* A Verbatim Report of the Discussion at the Meeting of the American Board of Commissioners for Foreign Missions, held at Des Moines, Ia., Thursday, October 7, 1886. 8vo, pp. 86. Boston and New York: Houghton, Mifflin & Co.

*Communion of Saints.* From the Lutheran Quarterly, October, 1886. By Professor J. W. RICHARDS. 8vo, pp. 22. Springfield, O.

*Outline Thoughts on Prohibition.* By (Bishop) S. M. MERRILL. 16mo, pp. 79. Cincinnati: Cranston & Stowe.

*Amanda Smith;* or, the Life and Mission of a Slave Girl. By MARSHALL W. TAYLOR, D.D. 16mo, pp. 63. Printed for the Author. Cincinnati: Cranston & Stowe.



Yours truly
J. M. Stokum

# METHODIST REVIEW.

## MARCH, 1887.

### ART. I.—MALAYSIA.

THE Chinese are often ridiculed for their persistent adherence to a system of geography which makes their own country the center of the world; and their grotesque maps afford equal wonder and amusement to every European school-boy who chances to see them. The Chinese, however, are not alone in cherishing hazy notions of the geography of foreign lands. In all lands geography is taught in such a way as to impress the pupils with the notion that their own country is about equal to the rest of the world, and this early impression is very apt to linger all through life. It is a common habit of even intelligent persons to think of all foreign countries as they were accustomed to look at them in the little school atlas in which all maps were of the same size, and the difference in scale but little observed. The average American finds it hard to forgive the European who fails to appreciate the immense extent of territory embraced in the Great Republic; but when he himself passes from Europe over to Asia he forgets in turn how very much larger that vast continent is than his own America. Let us suppose, for instance, that the Philippine Islands are mentioned. He knows that there is such a group to the south-east of Asia, and that Manilla cigars and a valuable kind of hemp are produced there; but he thinks of the islands as he does of the Bahamas, a few little green points rising out of the sea; islets rather than islands, and of little or no importance to the world at large. He is as ignorant as a Chinaman of the fact that one of these islands is as large as the State of

Ohio, that a second is as large as Indiana, and that the whole group contains an area almost exactly equal to that of Italy, and capable of sustaining, without crowding, a population of thirty millions. The Bahamas might be added to, or subtracted from, the Philippines without making any appreciable difference in the extent of the group.

As with the Philippines so with the vast archipelago of which they form a part. Lying between Asia and Australia, and covering a sea area 1,300 miles wide by 4,000 in length, it is the most wonderful island region of the globe. After Australia (itself a continent) the largest and second largest islands in the world are found here—New Guinea and Borneo; the former nearly one and a half times as large as France, and the latter as large as the whole Austrian empire. The land area of the whole group is nearly equal to all Europe except Russia; and this magnificent belt of islands is certainly entitled to take rank as one of the grand divisions of the globe, instead of a collection of barbarous islets in an almost unknown sea. In order to impress his English readers with a true conception of the vast extent of some of these islands, Mr. Wallace, in his work on the Malay Archipelago, published a small map of Borneo, with Great Britain and Ireland, and all their interjacent waters, put down in its center, where they were wholly surrounded by a sea of forests. This island has a coast line of 3,000 miles, omitting the smaller bays and headlands, while New Guinea, which is both larger and more irregular in shape, has a coast line which, though not yet accurately measured, is longer very considerably.

These islands, though constituting one group on the map, are divided ethnographically into two distinct families, the Malayan and the Papuan. The great islands of Sumatra, Java, and Borneo are separated from the Asiatic continent by seas so shallow that ships can anchor almost anywhere in them; and it seems extremely probable that, at a not very remote period of the earth's history, these islands formed a part of the mainland. In like manner the Philippines, at probably an earlier period, were detached from the continent by a depression of the intervening surface. In precisely the same way New Guinea and other islands near the Australian coast were probably separated from the Australian mainland; and thus we

have in the great island group an Asiatic and an Australian section. The productions of the two groups strikingly sustain this theory of the origin of this division. The animals and birds found in Sumatra, Java, and Borneo are the same as those found in the Malay Peninsula, or with differences no more marked than is common in widely separated regions on the mainland. In New Guinea and adjacent islands, on the other hand, the peculiar marks of an Australian origin are found every-where. The marsupial animals for which Australia is famous, the honeysuckers, lories, brush-turkeys, and other birds which have been supposed to belong only to Australia, are found on these islands, and are never found beyond the deep straits which separate them from the Asiatic group, although so near to them. Borneo is not more unlike Australia than Java is unlike New Guinea, although in point of climate and general character the two islands are very much alike.

The inhabitants of these two groups of islands differ no less unmistakably than their animals and birds. On the west we have the Malays, and on the east the Papuans; and although many tribes and subdivisions may be found among both these ethnic families, the general distinction is every-where easily recognizable. The Malay is an Asiatic, and the Papuan is a Polynesian. The Malay is short of stature, with a reddish-brown complexion, beardless face, straight black hair, and broad and rather flat face. The Papuan is taller, with black frizzly hair and beard, dark and sometimes black complexion, with thick lips and broad nostrils, and looks as little like a Malay as an African resembles an American Indian. In natural ability he is probably more than equal to his Malay neighbor; but the latter has had the advantage of a longer contact with civilization, and for the present, at least, stands higher in the estimation of the outside world than the Papuan. The Malays inhabit, or at least are the predominant race in, the Malay Peninsula, Sumatra, Java, Borneo, Celebes, the Philippines, and part of the Moluccas, and these islands, together with the Peninsula, which is itself, practically, an island, constitute Malaysia proper.

But even when thus restricted the Malay has still a splendid home for his race. The land area embraced within its boundaries amounts to more than 700,000 square miles. The soil is

nearly all productive, while the mineral resources are extremely valuable. The peninsula is the Golden Chersonese of which Milton sings, and from the remotest antiquity it has been famous for its gold and gems. Its mountains are stored with tin enough to supply the whole world. Sumatra is the richest of the islands in minerals; but, like all the large islands except Java, it has been but slightly explored, and the extent of its mineral wealth is imperfectly known. Borneo is known to be rich in minerals, and clothed in forests of valuable timber, while rumors of gold deposits, and of copper and iron, and last, but perhaps most valuable of all, of vast coal beds, are exciting the interest and cupidity of the ever-increasing swarms of adventurers who wander up and down the earth. Throughout the whole region, with the exception of a few small tracts, the land is fertile, and adapted to the growth of all kinds of tropical products. The forests are rich in timber, the gardens in spices, the orchards in fruits, the fields in the many forms of tropical food productions, and the whole region capable if properly cultivated of sustaining a vast population. If peopled as densely as Java is at present, Borneo alone would contain a population of more than 100,000,000 souls, and the whole region of Malaysia would contain not less than 250,000,000. Or, if it be objected that Java is an exceptionally rich island, and hence the estimate an unfair one, let the sleepy old island of Sicily be taken as the standard of comparison, and the result, if not so amazing, is still striking enough. If peopled only as densely as Sicily is at the present day, Borneo would still have a population equal to that of the United States, while the whole Malaysian region would have four times as many inhabitants as France. It is not necessary, however, to make any reduction of the higher estimate. Java, although sustaining a large population, is not half so densely peopled as some portions of the valley of the Ganges; and her 16,000,000 will no doubt become 30,000,000 at a not remote day, while the less favored islands around her will advance to a position at least equal to that which she now occupies.

The capacity of tropical lands for sustaining vast populations of easy-going people is not easily appreciated by those who are familiar only with the highly artificial life of Europe and America. In some of these islands a single sago palm yields

enough food to support a man for a year, and the tree can be purchased and its pulp turned into food for the sum of three dollars. In the immediate vicinity of Singapore tapioca is found growing wild by the roadside, and its roots are so cheap in the market that many planters have abandoned its cultivation as no longer remunerative. Rice is very indifferently cultivated by the partially civilized natives of all the interior regions, but both soil and climate favor its growth, and a rice-producing country can support a much larger population than one producing maize or wheat. But it must not be supposed that the people who are thus bountifully fed get only food enough from the soil to sustain life. They can make all the nations of the world tributary to them; and their spices and their fruits, their sugar, coffee, cocoa, hemp, tobacco, and other products, will give them ample means with which to purchase all the appliances of civilization which an advancing people need. If the poor cultivator can purchase his daily food for a nominal price, he can also find means for surrounding himself with much of the world's luxuries. On the island of Singapore a season's yield of a single durion tree, a favorite fruit, is sold for from fifty to seventy-five dollars, while yet the fruit is half-grown upon the tree.

The fact that nearly all this vast region is but sparsely populated is usually accepted as a proof that there is some serious drawback either in climate or soil, or in liability to pestilence or earthquakes. Gorgeous pictures of these have been painted by occasional voyagers among these islands, but it does not appear that any such have been discovered. A long volcanic belt extends through the middle of the Archipelago, from Sumatra to the Philippines, but the frequent and violent earthquakes which occur in the vicinity of this volcanic region do not seem to perceptibly hinder the growth of the population. People soon learn not to be alarmed about such things, and Java, which is more severely scourged by earthquakes than any other part of the world, is not only the most prosperous of all the islands, but the richest tropical island on the globe, while Borneo, in which volcanoes and earthquakes are unknown, is sparsely settled, and by a people in a low state of civilization. As to climate, this whole region is as healthful as the West Indies, and much more so than Central America.

Here, as every-where else in the tropics, low marshy lands occasion malarial fevers, sometimes of a malignant character, but not worse in any respect than is common in similar regions in both the Old and New Worlds. The temperature is much more equable than in regions farther from the equator, and the heat is never so oppressive as during more than half the year in northern India. In some places Europeans (especially free livers) will be apt to suffer from fevers, but, taking the whole region together, no part of the tropics will be found more friendly to the European constitution.

The true explanation, both of the sparseness of the population and the backwardness of the people in civilization, is found in the fact that the Malays are a race of pirates as were our own forefathers, and for centuries past they have not only been averse to the quiet ways of civilized life themselves, but have hovered around the coasts of their beautiful islands like so many armed blockaders, sealing up every harbor against the entrance of better and more peaceful people. The advent of the Europeans into the Archipelago did not put an end to the depredations of these pirates, partly because at first the Europeans were little more than pirates themselves, and at a later period they did not care to follow the little *prans* of the pirates into regions where they had no interests at stake, and no hopes of opening up a profitable commerce. Only recently have determined and successful efforts been made to put down piracy throughout the Archipelago, and now for the first time this fair region is beginning to have a chance to take the place in the world to which its natural advantages entitle it. Added to the scourge of piracy on the coast has been the curse of interminable strife and misrule in the interior. Rival chiefs have been engaged in interminable tribal wars, and with their jealousies and strife have stood in the way of civilization. Wherever a stable government has been established, with assured protection to all races and all creeds, thither settlers have flocked in vast crowds, and have quickly demonstrated that these rich and beautiful islands only need the protection of a strong government to make them the homes of prosperous and mighty nations. At three points on the Peninsula, and on the little island of Singapore, the English have established settlements, the whole being under the authority of a colonial gov-

ernor with a legislative council. The result is, that within the limits of these four settlements there is already a settled and exceedingly prosperous population, numbering no less than four hundred to the square mile. In the adjacent Malay territory, equally productive and equally attractive in its natural advantages, the population is estimated at but little more than nine to the square mile. The prosperity of Java under the firm but somewhat rough hand of the Dutch has already been referred to, and similar results are very rapidly developing themselves in Sarawak, where the nephew and successor of the famous Rajah Brooke is building up a strong and prosperous Malay state.

If it were certain that the dark days of Malaysia are over, and a bright future assured to her, it would become at once a most interesting question to determine who and what the people are to be who shall possess this rich heritage. Those who know the Malays are not sanguine that as a race they will ever prove worthy of so magnificent an opportunity as would then be set before them, and it is perhaps want of faith in them, rather than want of appreciation of their island home, which leads many thoughtful persons to speak doubtingly of the future of the Archipelago. For the present the Malays are in possession, and in discussing the future of the islands their character becomes a leading and most important factor in the problem.

Not very many years ago our children were taught in their school geographies that the human race was divided into five great families, among whom the Malay and the American Indian occupied the fourth and fifth places. The Chinaman was the typical Mongolian, and no affinity was suspected between him and the Malay. This system of classification was given up years ago, but ethnologists have been slow in assigning a new place to the Malay people. Tradition traces their origin back to a tribe that lived on the north coast of Sumatra, and migrated thence to the mainland near the site of Malacca, and it is generally admitted that the Malay language is spoken in greater purity there than in any other part of the Archipelago. But beyond this slight trace nothing else has been discovered about their origin, and very little is known of their history. They are scattered very widely, and speak many languages and

dialects, and different tribes are often mistaken for members of distinct races; but they are one as the American Indians, while differing as those differ in language and tribal peculiarities. The agent of the British and Foreign Bible Society at Singapore sells Scriptures in thirty-seven different languages, most of which are spoken on the islands of the Archipelago. While these numerous tribes and dialects are found scattered over the islands, the mass of the people may be separated into four great divisions: 1. The typical Malays, who inhabit the Peninsula and the coast regions of Sumatra and Borneo; 2. The Javanese, who inhabit Java and parts of numerous adjacent islands; 3. The Bugis, who inhabit the larger portion of Celebes; and, 4. The Tagalas, who inhabit the Philippine Islands. These four divisions are often spoken of as so many different races, but they are all members of the same ethnic family, and they are themselves marked by lines of separation, more or less distinct, between various subdivisions. The Dyaks of Borneo, and other similar tribes, are often spoken of as aborigines, but they are thought by the best authorities to be but ancient branches of the common Malay family. There has been more or less amalgamation with other races in some places, especially in the neighborhood of the Papuans on the east; and a few members of other, and probably more ancient, races, are found scattered among the Malay masses; but still the population may be correctly said to be distinctly Malay in its character in every island, and up the Peninsula as far as Tenasserim.

Mr. Wallace is inclined to think, and his opinion is supported by very weighty reasons, that the Malays were originally Chinamen, with a later admixture of some foreign blood, and modified by a long residence in an isolated region. A striking, and indeed almost conclusive, evidence in support of this theory was found in the appearance of a party of Chinamen on one of the islands, who had adopted the Malay style of dress, and who in this costume were so much like the real Malays that Mr. Wallace found some difficulty in distinguishing between the two. Future and more careful research will probably show that the leading races in south-eastern Asia are all descended from the same original stock with the Chinese.

It is not easy to write confidently of the Malay character. For centuries they have been represented as treacherous, vin-

dictive, and cruel, and not many apologists have come forward to speak in their favor. It is more than probable, however, that they are a much better people than the outer world has given them credit for. It is not to be expected that a people who have been known to the world chiefly as a race of pirates will be spoken of very highly; and it is easy to understand how their character has been painted in too black colors. As to their treachery, a gentleman in Singapore said to the writer, "I have lived among them in their villages for months, having my family with me, and I assure you I never felt safer in my life." It may generally be taken for granted that indiscriminate denunciations of a whole people are exaggerated, if not groundless; and it may be assumed at once that the Malays have not a monopoly of all the bad and base qualities which are claimed for them. At the same time, it may be freely admitted that they have furnished some grounds for the grievous accusations laid against them; but even when this is conceded it does not follow hopelessly that they are incapable of better things. Man is generally found poised midway between the character of a saint and that of a devil; and the presence of startling evil in a member of the race is no proof that the possibilities of the highest virtues do not co-exist with the evil. The Anglo-Saxon race has inherited enough treachery and cruelty to sink a dozen nations; and we are the last people to take up stones against tribes and nations which have never enjoyed a tithe of our advantages. It is more than probable that the Malays, under a settled government and controlled by a firm hand, will rapidly settle down into a quiet and peaceable people, and quickly forget the bloody practices by which, in darker days, they earned their evil reputation. In many regions they are even now as orderly and peaceable, if not as industrious, as the inoffensive people of North India, who less than a generation ago went armed like so many assassins.

Moral delinquencies, however, are not the only accusations laid to the charge of the Malays. They are averse to hard labor and industrious habits; are improvident and indolent in disposition; fond of cock-fighting and childish sports; are inveterately addicted to gambling; and altogether seem to lack those qualities which are absolutely indispensable to a people who would rise in the scale of civilization to a place of respectability

among the great family of nations. It must be confessed that the Malay does not seem a very hopeful member of the industrial world; but it hardly becomes the descendants of the ancient pirates of the north of Europe to pronounce a hasty judgment upon the modern pirates of the East. The Malays may not rise rapidly as a people, but they are clearly not destined to perish rapidly from the earth. The Javanese are increasing rapidly, and are advancing moderately in civilization; and it is reasonable to expect that other sections of the common family may yet flourish in like manner.

During recent years a new race-factor has been introduced into these islands, and one which is destined not only to be permanent, but to exercise a most important influence upon the future of the country and the race. The Chinaman has made his advent in Malaysia, and has come to stay. He is the Anglo-Saxon of the tropics, and will push his way wherever land awaits cultivation or mines invite exploration. In the whole history of the human race there have been few more curious or more interesting episodes than the modern opening of the gates of China and the outpouring of her millions upon the rest of the world. They are overflowing, and will continue to overflow, East and South; and no hostile legislation, and no opposition, can permanently arrest their course. The world has much to fear, but more to hope, from their irruption. They are the men above all others who are to subdue the jungles of the tropics, and make the wilderness blossom as the rose. They will do for Malaysia what the present inhabitants cannot do, and what no other people can be expected to do. They do not seek these beautiful islands merely to earn wages, and after a brief sojourn to return to their own land, but they make their homes in the new land to which they go, marry the daughters of the people, and identify themselves with all the interests of the country of their adoption.

In both Singapore and Penang the Chinese already constitute a large majority of the population, and are beyond comparison the richest and most prosperous part of the general community. In both cities the second and even third generations of "Straits-born," that is, of Malaysia-born-Chinese, are found, and in both cities these are the leading people of the community. They cherish no dream of returning to the land

of their ancestors, and they not only take pride in the fact that they are British subjects, but speak with unaffected contempt of "those Chinamen," as they designate the China-born portion of the community to which they belong. Owing to the religious prejudices of the Mohammedan Malays, very few of these Chinese settlers have married native wives; but in other parts of Malaysia intermarriages with the natives are very common, as is also the case in Borneo, to which country the Chinese are flocking in large numbers. Thus far, nearly all these settlers retain the peculiar costume of their race; but in other respects they imitate Europeans freely, and manifest a spirit of enterprise which augurs well for their future progress.

What is witnessed in these two cities will probably be repeated, with modifications, all over the islands. The Chinese will penetrate every-where, will take the lead in every form of industrial enterprise; will become, in time, amalgamated with the present inhabitants; and thus there will gradually rise up a new people combining in their character the patient power of application of the Chinaman with the pride and courage of the Malay. In other words, a new race will ultimately, and at no distant day, appear upon the stage, and enter upon a career of progress worthy of the splendid heritage which God in his providence appears to be preparing for it.

In discussing the probable future of these commingling races, the question of language naturally presents itself, and suggests some curious and interesting phenomena. The Malay language, as spoken in northern Sumatra, Malacca, and Singapore, is the *lingua franca* of the whole region from Java to the Philippines, and from Penang to the Moluccas. It is a very simple language, in an elementary stage of development, without any proper inflections, and with but a very limited literature; and yet it seems to possess a wonderful power of making other tongues give way before it. The Chinese born at Singapore use it as their mother tongue, and in that city the singular spectacle is witnessed of a congregation of Christian Chinamen meeting regularly to worship God in a tongue unknown to their ancestors. It is easily learned, and is every-where understood. It had been reduced to writing by the Mohammedans before the advent of the Europeans, the ordinary Persi-Arabic letters being used with slight modifications. A Romanized

alphabet has been introduced since the European era, and will no doubt be the character used by the people generally when they become a reading people. It is not to be supposed that all the other languages, particularly the Javanese and the Tagala, will be discarded quickly, and the Malay be adopted in their stead; but it is extremely probable the latter will prevail more and more as the people become Christianized and civilized, and that the less important dialects will disappear before it in a few generations. In the meantime the Malay language itself will no doubt undergo great changes, and ere it becomes the common tongue of a hundred millions of people will probably assimilate to itself many new elements of strength, and become a polished, and, possibly, even an elegant tongue.

But, all speculation aside, it is an interesting and hopeful fact, interesting alike to the missionary, the merchant, the scientist, and the statesman, that such a language exists, and can be used as a common medium of intercourse through all the vast extent of the Malay Archipelago. It simplifies the task which Christianity and civilization alike have set before them, to enlighten and elevate a mighty people—it might almost be said one of the grand divisions of the globe. If this imperfect Malay tongue is not fitted to be all to the missionary of the present day that Greek was to Paul and his companions, it is nevertheless an invaluable aid to the evangelist who sets out upon voyages longer than any which Paul ever made, and among a people scattered over a sea nearly twice as large as the Mediterranean.

From what has been already said it is sufficiently evident that the future prospects of Malaysia are dependent almost absolutely upon the existence of a strong and permanent government throughout the islands. The people cannot rise in the scale of civilization without the protection of a civilized government, and it becomes a most important question then to determine the probable political destiny of these so long neglected regions.

It may as well be assumed at once that the political power which is to make their development possible must be European. It is useless, absolutely useless, to indulge in abstract theories about national independence, and the rights of uncivilized peoples. The stern and very distressing facts of

a long and gloomy history assure us that such countries can never rise an inch in the social and political scale if left to themselves. Possibly these islands might struggle up in the course of a thousand years of bloody history to a better position, but it is just as possible, and more probable, that they might sink lower. Nor is it to be taken for granted so lightly that the nations of Europe have no right to interfere, and thrust their authority upon people who do not ask for it, and who, it is to be assumed, do not want it. If it is right to drive pirates from the high seas, it is right to repress their violence on the land as well. If slave-traders are to be hunted up and down every coast, surely they should be pursued on land in like manner; and the necessity which justifies the naval cruiser in the one case will justify the military officer who conquers and rules in the other. Our beautiful globe belongs to the human race, and no part of it should be given over to perpetual barbarism and violence. If the inhabitants of any land cannot maintain and protect a peaceful and orderly civilization, it becomes the duty of the civilized nations most interested to step in and undertake the task for them.

The providence of God is manifestly leading the nations of Europe to lay their strong hands upon all the barbarous regions of the globe, and by repressing violence and introducing order to render possible the speedy civilization of all races, and the evangelization of all the nations, kindreds, and tribes that sit in darkness. The nations which do the work may not be prompted by the highest or noblest motives—may not, indeed, know the full meaning of what they are doing, or they may even in some cases aim to accomplish the very opposite of that which God designs—but none the less are they working out his great purposes. The present eagerness—it might almost be called the present craze—on the part of the European powers to acquire territory in all parts of the uncivilized world may not be an evidence of the highest wisdom on the part of European statesmen, but it is certainly one of the signs of our stirring times; civilization and barbarism can no longer share our common earth between them. The whole vast continent of Africa will before many years be subject to Christian law, and the same destiny is beyond doubt in store for the great islands which beautify the wide expanse of the Eastern seas.

When the vast extent as well as the rich resources of these islands is considered, it cannot but excite surprise that they have been so long neglected, and that the early strife for their possession has so long given place to indifference and neglect on the part of all European nations, with the single and very notable exception of Holland. Three centuries ago all Europe was filled with the fame of these islands. Their rich spices, their luscious fruits, their birds of paradise, their gold and gems were found in every land, and for many years no richer East was known than that discovered by the early adventurers who first made their way into these unknown seas. The first to come were the Portuguese, who settled at Malacca as early as 1511, where they fixed the seat of what then bid fair to become a vast dependency of their empire. The Spaniards were the next to follow, and in 1565 they established themselves at Manilla, in the Philippines. The first English expedition, under Drake, reached the islands in 1578, and the first Dutch arrival was in 1594. In those unhappy days all such adventurers were little better than so many pirates. Their respective countries might be at peace in Europe, but it mattered little to the desperate men who sought wealth and fame in these ends of the earth. They not only made war against one another, but robbed and plundered with impunity, and seemed as little as possible like the forerunners of the men who in later years were to teach the islanders the arts of civilization and peace. It would be a thankless task to try to give even a brief sketch of the many struggles which took place among these ancient rivals. Cities were taken and retaken; islands were ceded to one and then to another; change followed change, until after two and a half centuries Holland remains the rich possessor of an empire, Spain holds the Philippines, while England, as is her wont, keeps a firm hand upon the key position of the whole region. Portugal has retired altogether, and little trace of her former glory now remains.

It is not generally known that the great East India Company was originally organized to trade, not with India, but with Malaysia, and but for an untoward event which took place at a critical moment the great Company might have worked out its destiny in another sphere than that of India. The early English adventurers did not set foot in India for twenty-seven

years after their first arrival in Malaysia, and Bantam was the English head-quarters in the East until it was superseded by Madras in 1653. In those bitter days the Dutch and English were in a state of chronic feud, and vigorously opposed each other all through the East. It so happened that an English vessel, with a crew half English and half Japanese, was seized by the Dutch at Amboyna, and captain and crew were alike cruelly put to death. This happened in the year 1623; and although the vessel was small, and the officers and crew few in number, the tragedy made a profound impression, and to this day is uniformly spoken of in the East as the "massacre of Amboyna." Its immediate effect, however, was such as no one could have anticipated. Dreading a similar fate the English traders determined to turn toward India for a time, and in doing so quickly discovered a wider and richer field for their enterprise than that which they had found so perilous. From that day the English trade was diverted in the direction of India, and very soon the foundations began to be laid of the greatest empire which Asia has ever seen. But for this hideous little tragedy happening in one of the most remote corners of the earth, and turning aside the current of what was yet to become a mighty and irresistible stream, England might to-day have been the possessor of the Archipelago, while India would probably have been a French empire.

The immense value of the Dutch East Indies to Holland is little known to the world at large, but is fully appreciated by the Dutch themselves. The amount of territory claimed by them is equal to the whole of Germany in area, and contains a population of 22,000,000. Among colonial possessions held by European powers it ranks second only to British India. Its trade with Holland is equal to half the trade of India with England, while its ample revenue suffices not only to maintain an efficient army and a vigorous government in the islands, but enriches Holland in a way and to an extent which is unknown in the relations of India with England.

But while the success of the Dutch in administering the affairs of their Eastern possessions challenges our admiration, their policy has not escaped deserved censure, and even now, after many reforms, it is unworthy of so noble a people. The rigid monopoly so long held by the old East India Company,

but which the English people would not permanently tolerate, was assumed by the Dutch government itself, and in some of its features is retained to the present day. This monopoly was not merely commercial, but embraced the produce of the land as well, and was carried to such an extent that when the Dutch assumed a monopoly of the growth of nutmegs they deliberately cut down all the nutmeg-trees on the islands except those which grew in its own reserved lands. The price of the various kinds of field produce was fixed each year by authority, and the patient cultivators were obliged to sell to government not at the price which their products were worth, but at that which would enable their paternal rulers to realize a large profit in the general market. This system has been warmly defended, even by English writers, as admirably suited to the condition of the people at their present stage of civilization; but a single glance will suffice to show that every such system must tend to foster abuses, while it will just as certainly repress enterprise and hinder all healthy progress. There has been a vigorous agitation in Holland upon the subject during recent years, and some of the most odious features of the policy have been relaxed; but even yet restrictions are laid upon settlers in those islands such as are unknown in British India, and such as would not be tolerated for a day if an attempt were made to enforce them.

Another complaint made against the Dutch is, that they have been very slow in reducing wild and barbarous districts to order, and that they do not trouble themselves to extend civilization except in regions where civilization can be made profitable. Thus, while claiming the southern half of the island of Borneo, they have done little or nothing to open up that vast island to the world, or even to explore its interior. In the large island of Celebes they have similar claims which they feebly enforce, while in the western end of Sumatra they have been carrying on a desultory warfare with the Achinese for six or seven years past; a war, too, which unhappily is believed by most persons in the East to be as unjust as it has been unsuccessful.

The Spaniards have succeeded in the Philippines about as well as, but certainly not much better than, they have done with Cuba. They know the value of their possession, and will hold it with a desperate grasp; but they are unfitted in every way

for any responsibility. Their rule is better than the devastation of pirates or the ravages of warring chieftains, but while they know how to make civilization possible they know neither how to root it in the soil nor to stimulate its growth.

The British possessions in Malaysia are not large, but are important and destined to expand widely at no distant day. Content, and more than content, with India, English statesmen have, as a general rule, been averse to further acquisitions of territory in the East, and hence for many years no effort was made to gain a foothold in the south-east except so far as would enable England to command the Straits of Malacca, which was the pathway to China and the Pacific. For this purpose Penang, Malacca, and Singapore answered sufficiently well, and for years it seemed improbable that England would ever make any serious attempt to gain possession of any of the islands in the Archipelago. She had once held Java, but had given it back to Holland; had held a part of Sumatra, and had ceded it to the same power; had held the Philippines, and had given them back to Spain; and there seemed no reason to expect that she would ever again appear upon the scene as a claimant of Malaysian territory.

That, however, which national policy refused to do private enterprise has successfully accomplished. The story of Sir James Brooke, more familiarly known in the East as Rajah Brooke, and his adventures at Sarawak, in north-western Borneo, will always take a leading place in the history of Malaysia. Never since the days of William Penn has any European accomplished a nobler task in bringing a vigorous European civilization in contact with barbarism, and in substituting public order and safety for anarchy and outrage, without at the same time permitting the blight of European vice to destroy the people who were subjects of the change. Without violence or fraud, and with the free consent of his future subjects, he assumed the sovereignty of a large territory, established a stable government, put down piracy, introduced an excellent code of laws, and opened up a new career to all classes of the population. His nephew succeeded to the throne at his death, and is successfully carrying on the government, and extending the boundaries of the new State.

Another important step, fraught with the most momentous

possibilities, was taken a few years ago by the formal incorporation of the North Borneo Trading Company. This vigorous company not only carries on trade, but holds territory, collects public revenue, and administers affairs, very much after the same manner as the old East India Company was wont to do, and its career thus far has been highly prosperous. Chinese and other settlers are flocking to the newly opened territory, and the settlement is already recognized as one of the most important points in the Archipelago. Its future can be predicted almost with certainty. It will acquire more territory, advance inland, as well as lengthen its coast line, and in connection with the protected state of Sarawak eventually make the English the controlling political power of Borneo.

In the Malay Peninsula the early extension of English influence, if not of direct English rule, may be regarded as fully assured. No other European power will compete for the possession of this region, or would be allowed to seize any part of it if disposed to do so. Whether by annexation, or by the policy of making native states "protected" territory, the whole region will probably be brought under direct English influence, and, in such a case, will at once enter upon a career of rapid and steady prosperity. It is the inevitable result of every contact of European civilization with any form of barbarism or low civilization that the lower and weaker gives way before the higher and stronger, and sooner or later submits to its authority. The only way to prevent this result is to keep the two systems from close contact. The English have already gained a foothold at several points on the Peninsula, and it will be nearly impossible for them long to maintain their present position without being compelled to advance still farther.

But, questions of territory aside, the possession of the Straits of Malacca, and the rise of the great city of Singapore at the point which is unquestionably the key to the whole vast region, give the English a position which never can be second to that held by any other power in Malaysia. Batavia is nearly four times as large as Singapore, but to the world at large the smaller city is by far the more important of the two. Manilla is more than twice as large, but in commercial and political importance falls far behind Singapore. The beautiful and thriving city which sits embowered among her gardens at the

farthest point of Asia has one of the finest positions in the world, and must always be the great commercial emporium, not of an island merely, but of all the islands in those Eastern seas. Whatever political changes may occur in the future, this city and the Peninsula behind it will remain in English hands, and from this great center will go out the most powerful influences, commercial, religious, and social, which will be felt among all the people who speak the Malay tongue.

Before dismissing the question of the political future of these islands, it may be well enough to notice briefly the recent entrance of Germany upon this part of the world's wide stage. A few months ago the Eastern world was surprised, if not startled, and the Australians intensely exasperated, by the announcement that the German government had annexed a large portion of New Guinea, together with some large and important islands in the eastern part of the Archipelago. Nothing could have been more unexpected than such an announcement as this; and so contrary was it to all the precedents and traditions of German policy that for a time many well-informed persons refused to believe the story. In a very short time, however, all doubt was dispelled, and the world learned that the great Bismarck had, in the midst of all the vast interests of European politics, found time to turn his attention in the direction of these rich islands, and had committed the empire to the policy which England and Holland had so long found both politically and commercially profitable. Whatever the great German statesman does is sure to attract the attention of all the world; and hence it is not to be wondered at that this most unexpected move has created an endless amount of speculation and discussion. Not a few have been quick to predict an utter failure to this attempt at what they are pleased to call colonization, while many others express surprise that this remote and barbarous region should have been selected for a new experiment of this kind. It is not probable, however, that any serious attempt will be made to plant colonies on these far-off tropical shores, ill-adapted as they are to European colonists; and it is quite possible that the far-seeing Bismarck had other thoughts in his mind when he determined to assume a share in the work of civilizing these islands. If, as is generally believed, he accepts the political doctrine that the union of Hol-

land with Germany is merely a question of time, and if, as is quite possible, he regards this union as probably a not very distant contingency, it may be that he is only beginning to adapt his policy to the theory that Germany will soon have a vast interest in the Malay Archipelago, and that what is now Hollandish India will soon become German India.

Such a thought is startling enough, but as yet it is only a thought. The Eastern dreams of European statesmen have been disappointed too often to make it worth while to devote much attention to the plans of even Prince Bismarck. Should, however, such a contingency ever occur, the change would very possibly be for the better. Whatever the Dutch may be in their own land, abroad they are less liberal than the Germans, and it is by no means certain that any valuable interest would suffer in consequence of the change.

As a field for missionary enterprise Malaysia offers many attractions, and its importance must increase very rapidly in the future. An impression has gone out into all the Protestant world that this is a barren field, and that the Malay people are peculiarly inaccessible to the Christian missionary, but it does not appear that this impression is by any means well founded. The Mohammedan Malays, like all Mohammedans, are actively opposed to the spread of Christianity, but not more so than in North India. It must be remembered, however, that the inhabitants of the islands are not all Mohammedans; and the more primitive tribes, often called aborigines, are much more ready to receive the Gospel than the Hindus.

Among the Mohammedans, too, are found, as in Bengal, many nominal adherents who are not very firmly grounded in the faith of Islam, and who are not specially averse to Christianity. It is estimated that there are at present two hundred and fifty thousand nominal Protestant Christians in the islands. Nearly all of these are found within the limits of Netherlands India, and it is alleged that the Dutch government has used more than indirect influences in inducing its Malay subjects to embrace Christianity. This may be so; but even if the truth of the charge is conceded it only demonstrates the striking fact that the people are not obstinately or blindly attached to any false system of religion.

As might have been expected, the Dutch have been the chief

workers in this great field, although the Germans and a few English and other missionaries have had a share in the work. Reports as to the religious value of the change effected among the people differ widely, but it is probably true that in many places the type of Christianity introduced among the people has not been the purest, and where official influence has been brought to bear the conversions effected may very probably not have been genuine. If we may judge by what was accomplished in Ceylon, when that island was in the possession of the Dutch, we may well regard the state of the Christians in Malaysia with no little misgiving. In Ceylon the withdrawal of the Dutch was the signal for a widespread apostasy to Buddhism, if such a term as apostasy can be applied to men who had never been more than nominal Christians. It must not be assumed, however, that the Christians in Dutch India are all of this insincere character. In many places they bear a fairly good character, and give good promise for the future. They very possibly share the infirmities of all large bodies of recent converts from non-Christian faiths, but it does not appear that they are less hopeful than other Oriental converts placed in similar circumstances.

Whatever the outcome of existing missionary agencies may be, it is evident at a glance that English and American Christians must, sooner or later, enter this wide field and assume a due share of the great work to be done. Malaysia can no more be left to one little European nation than Japan, or even China or India. The tiny little islands of the Pacific have been sought out by the great missionary societies of England and America, while these magnificent islands have been neglected. In all Malaysia proper there is only one American missionary, and he entered the field within the past two years. The London Missionary Society once occupied Penang, Malacca, and Singapore; but while doing so China was the objective point of its missionaries, and when the treaty ports on the Chinese coast were opened the missionaries all moved up into China. The English Baptists made several attempts in former years to gain a foothold in Java and Sumatra, but were ultimately obliged to abandon the field. The American Board also attempted to plant missions in Borneo, but after a long series of discouragements its missionaries were

withdrawn. The most serious obstacle met with by all these societies was the hostility of the Dutch government. The early policy of the British East India Company, under which all missionary efforts were opposed, was also adopted by the Dutch, and even when direct opposition was relaxed in the case of Dutch missionaries it was continued against all other comers.

There is no longer, however, any necessity for coming into collision with the Dutch authorities. A vast field is open to all missionary comers, with Singapore, Penang, and Malacca as central stations. In this region the Malay language is spoken in its greatest purity, and from these cities native evangelists can be sent out in all directions. If it is desired to move on at once into the regions beyond, a wide field is open in Sarawak and northern Borneo; but a wiser policy would be to begin at the open door-way which Singapore affords, and, first of all, organize and drill the forces with which future advances shall be made. Beyond all doubt Singapore is one of the most important key positions in all the East, and the Church which occupies this place in force must, in the nature of the case, exert a powerful influence throughout the whole Malaysian region. The city of Penang, built on a beautiful little island on the western coast of the Peninsula, is within what military men would call "easy touch" of the Malay States on the mainland, and also of Siam. At this point the Roman Catholics maintain a powerful force, consisting of thirty-seven men and a whole host of nuns, and here they train native priests for work, not only in Malaysia, but also in their mission fields in Siam. The practical wisdom and foresight of the Roman Catholics on this coast, as elsewhere, contrasts strangely with the desultory and badly organized operations of Protestant missionary societies. Even though their wisdom may have a large admixture of the spirit which governs the children of this world, it is none the less worthy of imitation by those who use purer methods and eliminate its bad elements. At these very points, where Romanism rallies its forces and plans its coming campaigns, a Protestant work should be established on a broad basis, and plans formed worthy of so vast a work as the conversion of Malaysia, with its coming millions, to Christ.

To the Rev. W. F. Oldham, of the South India Conference, belongs the honor of being the first Methodist missionary to

unfurl the banner of his Church and his King in this land of missionary promise. Born and brought up in India, he was converted to God and united with the Methodist Episcopal Church under the preaching of the Rev. D. O. Fox, about eight years ago. A few years later he went to America, where he was afterward joined by his devoted wife, and both of them pursued a thorough course of training with a view to future service in India. Mr. Oldham achieved honorable distinction as a student, and, having completed a full university course, he returned to India at the close of 1884. He landed at Bombay to meet the astounding intelligence that he had been chosen to lay the first foundation stones of the future Methodist Episcopal Church of Malaysia. He was startled, but not disheartened, and began at once, with the cheerful consent of his heroic wife, to prepare for his unexpected work.

A small beginning has been made, and the first foundation stones are in position. A Methodist Episcopal Church has been organized at Singapore, and the missionary is making rapid progress in the study of Malay, while, at the same time, giving attention to the English-speaking Chinese. At a point far up the Peninsula a member of the Rangoon Methodist Episcopal Church is employed as a teacher by the Siamese government, and has gathered a little company of Chinese Christians around him. He is not able to speak either Malay or Chinese, but by the help of his wife, who speaks the former language, he is able to hold the little flock together, and, if nothing more, his success affords an indication of what might be done under better conditions.

The Methodist Episcopal Church should occupy this promising field at once, and occupy it in force. It cannot permanently be attached to the South India Conference, or to any Conference in India. The field is distinct, and needs its own equipment. Another man, and at least two unmarried women, should be sent to Singapore, and perhaps an equal force stationed at Penang. Then year by year the work can be extended as providential indications may lead, and thus in a short time we may have a mission in Malaysia worthy alike of so magnificent a field and of so powerful a Church as that which is now represented by the two faithful but lonely workers at Singapore.

## Art. II.—WESLEY'S VARIATIONS IN BELIEF, AND THE INFLUENCE OF THE SAME ON METHODISM.

Since the apostle Paul ascended to heaven there has not arisen in Christendom a man more abundant in labor, or of more extended and abiding influence, than John Wesley. Sixty-five years of almost incessant toil in the Christian ministry, in which time it is estimated he preached not less than forty thousand sermons, and compiled, revised, or wrote and published three hundred distinct volumes—in science, literature, and theology—make up a life-work probably unparalleled in the history of the Church. That for which Methodism, both in its separate organization and its prevailing influence in the Christianity of the age, is mostly indebted to its founder is such an evergrowing monument to the versatile genius, the patient research, the wisely applied learning, the power of leadership, and the personal devotion of Wesley as is found erected to the memory of but few other men of modern history.

The personal belief of one occupying a position so prominent before the world—a belief known by its fruits in the productions of pulpit and pen—must be both conspicuous and influential. But Wesley's relation to Methodism, including, as it does, a distinct system of doctrine and a well-defined form of Christian experience, was such that any changes of personal beliefs, it would naturally be supposed, would be shadowed forth in after years by the Church bearing his name. It is, however, one of the anomalies of history that one so credulous as was John Wesley, so free from invincible prejudice in his search for truth, so inquisitive for facts of experience, so susceptible to the influence of sound logic, wherever met with—that one so versatile in belief, however well established he became in the end—should be the acknowledged founder of a Church that, in extending into all the lands of Christendom, has preserved its doctrinal positions without any extended schism or radical change. The founder of the Church varied largely in his belief respecting both the distinctive doctrines and the sectarian peculiarities of the Church he founded; the Church itself, for more than a century, has been historically uniform in her beliefs, and in their doctrinal statements.

Recently there has been engraved, and put in print, a tree representative of Methodism in England. Upon that tree are more than a score of different branches, representing as many Church organizations having the common name of Methodist, Only two or three of these branches represent essential variations in doctrine. In this country there have been schisms—more or less extensive, in the Church, and separations from it, but none of these have been notably on the ground of changed doctrinal belief. We must look elsewhere than in the formal division in or secession from the Church for the influence of the changed belief of its founder.

The changes of personal belief in Wesley were radical, and they had reference to what is essential to Methodism. Briefly they may be outlined as follows: Wesley began his public ministry an extreme legalist—a legalist so extreme in belief that for twelve years he sought to be saved by works; declaring that his first object in surrendering academic honors and prospects at the university at Oxford, in declining to be his father's successor at the Epworth Rectory, and in coming to the wilderness of North America to spend, perhaps, his life among the Indians, was to save his own soul. He closed that public ministry with such a declaration of belief in the doctrine of salvation by grace alone as has challenged the admiration of the world ever since. Among his last utterances—with the record of sixty-five years of unexampled fidelity in service behind him—was this: "I the chief of sinners am, but Jesus died for me." Then, as to his Christian experience resulting from the faith he had at the time, from that wilderness state of experience while yet a minister of the Church of England—so unsatisfactory that after twelve years of zealous labor and of suffering persecution he declared he was not converted and had not been, was not a Christian and had not been—he passed over in his belief so definitely to the experience and declaration of the condition of entire sanctification that he has set forth, both by teaching and example, the New Testament doctrine of Christian perfection in a way to meet the approval of Christendom. Thus, having been in the beginning an extreme High Churchman, believing stanchly in the doctrine of apostolic succession, in the three divinely ordained orders in the Christian ministry, in baptismal regeneration, in the salvation of baptized

infants only, having such a belief in the efficacy of fasts and the observance of days as led him to observe two days in the week for fasting, and both Saturday and Sunday as holy days, and many other things which one of his biographers has called "popish nonsense," he became in the end the founder of the most catholic Church in the world, defined by himself to be "a company of believers having the form of godliness and seeking the power thereof," the door of entrance to which is as broad as that into the kingdom of God on earth; namely, "a desire to flee from the wrath to come and to be saved from sin." Through all the changes that lie naturally between these extreme points of belief did John Wesley pass in his more than threescore years of public ministry. The faithful record of these changes may be found in the unrestrained declarations of his faith at the different eras of his life.

The immediate influence of Wesley's belief, and that of any essential change that may have taken place therein, we would expect to be made apparent in his own experience and ministry, so far as they are matters of record, and the permanent influence of the same to be manifest in his printed works. It is not, however, the object of this paper to trace out the influence of changed forms of belief either in his personal experience or in the writings which he has left the Church, only so far as that influence is apparent in the Methodism of the present time. And an inquiry as to the influence of that belief on the Church of to-day would have comparatively little interest to us, were it not for the somewhat singular fact that the writings of Wesley, that are the recognized standards in Methodist theology, were the productions of his pen in these different stages of belief; and what is so often called "Wesleyan authority" is authority gotten by different individuals from his utterances and practices while passing through these different stages of Christian experience, each one selecting his 'Wesley says' according to the particular sentiment he wishes to sustain or the doctrine he desires to prove.

For illustration, we have in the writings of Wesley, which are among the acknowledged standards in Methodist theology, the subject of conversion, or the becoming a Christian, presented in different phases, from four distinct stand-points of observation; points of view differing according to Wesley's per-

sonal belief at the time. Thus for twelve years, as an ordained minister of the Church of England, Wesley preached, and went on a mission to the Indians of North America, while yet he was in such a state of questionable religious experience that he himself affirmed he was not converted—that he had not saving faith in God. His words are:

> I went to America to convert the Indians; but O, who shall convert me? . . . Alienated as I am from the life of God, I am a child of wrath, an heir of hell.

True, in after years he looked more hopefully, and, doubtless, with better vision, on this stage of his experience, thinking that even then he had the faith of a servant, though not of a "child of God." During these years he was most zealous in seeking and teaching "salvation by the deeds of the law." At this time and in this state of mind he preached two sermons on the subject of conversion—one on "The One Thing Needful," the other on "The Circumcision of the Heart." These are among Wesley's printed sermons—standards in Methodist theology, containing clear expositions of the theory of conversion. In these sermons the much-needed emphasis is laid on the necessity of being converted, but they are filled with the preaching of John the Baptist, "Bring forth therefore fruits meet for repentance."

These twelve years of spiritual bondage, and of ardent zeal in the defense of the traditions of the fathers, were ended by what Wesley terms, and what his biographers generally term, his conversion, while under the ministry, and through the influence, of certain pious Moravians. The genuineness of the work of grace then wrought in him he never afterward called in question. The effect of it was manifest in a changed faith and practice. He had until then preached salvation by works, and lived in the hope of—by the means used—attaining thereunto. He now preached the extreme Lutheran doctrine of "salvation by faith alone," a doctrine which, whenever preached without its appropriate and needed safeguards, leads to Antinomianism or Phariseeism. Under this cloud of Moravian doctrine and influence, which was to him like the cloud of the Exodus, that at the passage of the Red Sea, went between the Israelites and their enemies, having its bright side and its dark

side—its bright side of clear, joyous experience, and its dark side of error and fanaticism—Wesley lived and taught for two or more years, being a member of their society in London, and visiting and spending several weeks with the larger parent society in Germany. During this period, while in Christian fellowship with the Moravians, Wesley preached two sermons on conversion—one entitled "Salvation by Faith," the other, "On God's Free Grace." Much evangelical truth—truth in which the general Church glories—adorns these sermons; but the careful reader will not fail to observe the shading of that mingled cloud of Moravian belief and error that now darkened rather than illumined his mind.

This cloud was soon to pass away. The inconsistencies of practice into which the too little guarded sentiments of the Moravians led, and the manifest practical errors which crept into a common belief among them, caused Wesley to withdraw from fellowship with their society, and furnished the occasion for him to re-examine the doctrines he had taught while in that Church communion. This examination convinced him—as like examination had convinced many before and has convinced more since—that the doctrine of "justification by faith alone" carries with it great liability to mislead, and may, in the end, "lead to bewilder and dazzle to blind." The corrective of the errors into which some had fallen, by wresting the Scripture doctrine of "salvation by faith" to their injury, Wesley found in an attempt to harmonize the two Scriptural, but apparently conflicting, doctrines of justification by faith and justification by works. As a result of this "searching the Scriptures to see if these things be so," he brought into his personal belief—and thence it passed into Methodist theology—that larger and now generally accepted doctrine of justification, which is God justifying the ungodly through faith alone and the believer through faith shown by works. From that time ever onward the Bible doctrine of "justification by faith," with its appropriate safeguard, the necessity of works, has furnished the ground from which Methodism, for more than a century, has preached the salvation of men.

Wesley had not yet done with the doctrine of conversion. Added years of experience, enlarged observation of society,

and a more thorough knowledge of human nature, showed him the necessity of harmonizing the doctrine of conversion with the acknowledged facts of human experience. At the same time, the errors into which not the Moravians alone, but many of his own society, had fallen, convinced him of the importance of more fully defining what it was to be a Christian, and what was the work of grace wrought in conversion. This was the occasion of preaching and publishing those sermons that define so clearly, and describe with such fidelity, the work of grace wrought in conversion, and the spiritual state of the believer in Christ. To this period belong that sermon, published in 1741, which has been the subject of such long-continued controversy and severe animadversion, entitled "Christian Perfection," and that equally historic sermon, preached at St. Mary's, Oxford, before the university, Aug. 24, 1744, entitled "Scriptural Christianity," which, because of its fidelity to truth, closed forever the door of that venerable pulpit against him. The former of these sermons is only remotely connected with the Methodist doctrine of entire sanctification, but is, what the state of affairs in Wesley's societies called for, a formal and definite description of the work of conversion, under the two heads, (1) In what sense Christians *are not*, and (2) In what sense they *are, perfect.* In the sermon before the university, scriptural Christianity is so clearly delineated as to appear equally removed from the stately formalism and practiced immoralities of the ritualistic Church of England and the fanatical sentiments and unwarranted indulgences of some in the Wesleyan societies who were yet in the shadows of Moravian belief. These sermons, and other productions of Wesley published at that time, add another and distinct feature to the subject of conversion as it is presented in his writings, and furnish one more stand-point from which, more often and more successfully than any other, this saving doctrine is preached to the world.

Thus are there four clearly defined phases of conversion presented to the world by Wesley—phases differing one from the other according to his personal faith in the different periods of his life. For twelve years a seeker of salvation by works, living in the diligent practice of the most austere rites and ceremonies, he preached the necessity of conversion whereunto

he only hoped to attain. Three years struggling in the meshes of Moravian fanaticism, with an experience of the grace he vainly sought while under the law, he preached conversion as a "justification by faith alone;" a doctrine which, whenever and wherever preached, is ever liable to be as good seed falling on unsubdued soil, of which this is recorded: "Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth. And when the sun was up they were scorched; and because they had no root they withered away." Separation from fellowship with the German brethren, and a more careful examination of the fundamental tenets of that sect, led Wesley to a different method of preaching justification, namely, not an equivalent of conversion only, but a part of Christian experience everywhere, to be obtained by the ungodly through faith alone; to be retained by the believer only by faith and works combined. Thus did Wesley, in the better style of his teaching, as does the Methodist theology of to-day, extend the fact of justification over the entire field of Christian experience, holding that the believer in Christ, at every stage of advancement, is "freely justified" by the blood, and conversion is initiation into that state. This "added element" of justification in the personal faith of Wesley resulted in a fuller definition and more satisfactory statement of the work of grace wrought in conversion than he had before given in his writings. It was, however, only when the teaching of Wesley and his preachers came to be recognized as a doctrinal system that the prominence due was given to this last and most satisfactory view of conversion.

The influence of the variations in the faith of the father of Methodism, already indicated, is seen in the fact that to these four distinct phases of conversion correspond the four leading methods by which, with efficiency and success varying according to the method adopted, this evangelical doctrine has been preached in Methodist pulpits from the beginning. The necessity of conversion, which is the first view of this work of grace presented to one under the law, and to the conviction of which every one who seeks salvation by the deeds of the law will sooner or later be brought, has been, and still is, too much neglected in the teaching of the Christian pulpit. But the preaching of that phase of conversion alone will be found to be like the ministry of John the

Baptist, only the forerunner of the coming of the Messiah, or like the law itself, "a school-master to bring us to Christ." The preaching of conversion as justification by faith alone, though a welcome doctrine, and, like the seed on stony ground, "received gladly," and producing often an experience sought in vain by works without faith, will be found generally to have been accompanied with or followed by some form of fanatical belief as fatal to Christian character as the thorns in the parable: springing up with the seed sown, they were not "fatal." "Let them grow together to the harvest." Too often such preaching has resulted, as it did in the time of Wesley, in a divorce of right living from professed conversion, whereas the preaching of that broader justification, which is a part of and inseparable from personal religion, unites, as mutually necessary, piety or right living and religion, in illustration of the declaration of Holy Scripture, "The just"—not the unjust—"shall live by faith." It is, however, when this doctrine is preached, harmonizing with the general "analogy of faith," as only the door, and the only door, into the kingdom of God on earth—as only the beginning, and the only beginning, of the Christian life—that it becomes most effectually the power of God unto salvation.

Equally varied, and more pronounced at different periods in his life, was Wesley's personal belief respecting the doctrine of Christian perfection, or entire sanctification. While yet at Oxford, and a member of the "Holy Club," he became a close student and an ardent admirer of such books on devotion as Thomas à Kempis's *Imitation of Christ*, Bishop Taylor's *Holy Living and Dying*, William Law's *Christian Perfection*, and *Serious Call to a Holy Life*. These books had a directly formative influence upon his religious life and creed. Of the books of Mr. Law, he says:

> I was convinced by them more than ever of the impossibility of being half a Christian, and determined to be all devoted to God; to give him all my soul, my body, and my substance.

His theory of Bible holiness at this time, as set forth in his Journal and in his written and published Sermons, especially that on "The Circumcision of the Heart" and that on "Salvation by Faith," was essentially the same as that taught in Scripture, and which has been transmitted to the doctrinal sys-

tem of the Methodist Churches, with the omission, however, of all definite statement of the faith and practice necessary to its attainment. Many of the clear and forcible utterances of Wesley at this time may be found in the standard works of the Church of to-day. But his belief, as a practical form of faith, was radically defective. Christian perfection with him was little more than a vision of the imagination, a high and holy estate ultimately to be reached by all believers, but not attainable in this life, or at most not until death. Seldom, and then guardedly, did he give expression to these views; but that he entertained them there can be no doubt.

In a sermon on "The Trouble and Rest of Good Men," preached in Oxford, on September 21, 1735, only one month before he sailed for North America to preach salvation to the heathen, he says:

> As perfect holiness is not to be found on earth, so neither is perfect happiness. Some remains of our disease will ever be felt, and some physic will be necessary to heal it. Therefore we must be more or less subject to the pain of cure, as well as the pain of sickness. Who, then, will "deliver us from the body of this death?" Death will deliver us. Death will set those free in a moment who "were all their life-time subject to bondage." Death shall destroy at once the whole body of sin, and therewith its companion, pain. . . . In the moment wherein men shake off the flesh, they are delivered not only from the trouble of the wicked, not only from pain and sickness, from folly and infirmity, but, also, from all sin. A deliverance this in the sight of which all the rest vanish away. This is the triumphal song which every one heareth when he enters the gates of paradise: "Thou, being dead, sinneth no more. Sin has no more dominion over thee."

This is essentially the extreme Calvinistic view of Bible holiness; namely, that death will accomplish for the believer, in the destruction of sin, what the blood of Christ failed to do in this life.

To this remarkable sermon, the first Wesley committed to the press, the American publishers of his "Works" call special attention, because of its un-Methodistic sentiments. They say:

> The reader will observe that while the sermon displays great seriousness and zeal it exhibits a very inadequate view of Christianity. The preacher attributes the sanctification of human nature, in a great measure, to personal sufferings; assumes that the body is the seat of moral evil; and that sin exists in the best of Christians till they obtain deliverance by the hand of death.

With what ability and success he afterward opposed these unevangelical principles, and taught the doctrine of present salvation from all sin by faith in Jesus Christ, is well known to all who are conversant with his works, and especially with his Journal and Sermons.

Yet, so far as appears from his earlier writings, or any recorded utterance of his, this was his belief during the first twelve years of his ministry as a priest of the Church of England. This faith bore its legitimate fruits, first in what was to him an entirely unsatisfactory personal experience, and then in a ministry comparatively barren of results, whether in the university town of Oxford or in the wilds of North America.

Fortunately for Wesley and for the general Church, with the passing away of the years of his spiritual bondage passed away also this greatly encumbered faith touching one of the fundamental doctrines of Methodism. That work of grace which he called, and which his biographers generally call, his conversion, whatever the Church of to-day may call it, wrought a great change in his personal experience and practical belief. Yet, however great that change, it left the founder of Methodism with a faith radically un-Methodistic. It was un-Methodistic in three particulars.

1. So far had Wesley come to adopt the mystical doctrines of the "German brethren" respecting the perfected work of grace in all Christians—so great a change had been wrought in his own conversion, and, as he apprehended, was wrought in the conversion of others, excluding, as the Moravians taught, all degrees of a believer's faith—he lost sight of, and thus failed to maintain, a distinction, of which the Church is now so jealous, between the work of God in conversion and in entire sanctification. In the preserved writings of Wesley belonging to this period will be found descriptions of the common Christian state that experience and observation show belong only to those in whom the love of God is perfected. In giving an account of his Societies in 1739, he says:

> A Methodist is one who loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength. He rejoices evermore, prays without ceasing, and in every thing gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind

or malign affection. He keeps not only some or most of God's commandments, but all, from the least to the greatest.

These words are strikingly similar to those he subsequently used, and which the Church has continued to use to this day, to describe one who has become wholly sanctified to God.

Here is found the most satisfactory explanation that can be given of those conflicting statements he makes in regard to his conversion. On that memorable May 24, 1738, he says:

I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death.

On January 4, 1739, seven months after his conversion, he says:

My friends affirm I am mad, because I said I was not a Christian a year ago. I affirm I am not a Christian now. That I am not a Christian at this day I as assuredly know as that Jesus is the Christ. . . . Though I have constantly used all the means of grace for twenty years, I am not a Christian.

A few weeks before this entry in his Journal he writes:

I trust I am accepted in the Beloved; I trust the handwriting that was against me is blotted out, and that I am reconciled to God through his Son.

"This," says one of his biographers, "is exceedingly puzzling." Of his experience respecting the witness of the Spirit, there is like confusion in the record. This witness of the Spirit he afterward defined to be

An inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me, and given himself for me, and that all my sins are blotted out, and I, even I, am reconciled to God.

This he at that time confounded with the seal of the Spirit, of which he thus writes:

The seal of the Spirit, the love of God shed abroad in my heart, and producing joy in the Holy Ghost—joy which no man taketh away, joy unspeakable and full of glory—this witness of the Spirit I have not, but I wait patiently for it. . . . I believe every Christian who has not received it should pray for the witness of God's Spirit that he is a child of God. This witness I believe is necessary for my salvation.

Thus confusedly does he speak of conversion, the witness of the Spirit, and entire sanctification.

In this confused state of mind he gave some occasion to his theological opponents to say—what he afterward strenuously denied—that he taught a "sinless perfection;" and furnished a seeming approval of that fanatical belief which sprang up among his followers respecting the perfected work of grace in believers, called by them the "sanctification of the mind, or mental perfection," under which delusion many thought themselves infallible in judgment. Certain it was he confounded the work of conversion and sanctification in teaching, among other things which he afterward refuted, that in two senses or degrees were men born again: in the one sense, re-receiving the pardon of sin; in the other, having the heart filled with the love of God. In his Journal, under date of January 25, 1739, he says: "Of the adults I have known to be baptized lately, only one was at that time born again in the full sense of the word." "That is," says he, "only one found a thorough inward change. More of them were only born again in a lower sense; that is, received the remission of sins." Such confusion the mists of Moravian mysticism wrought in the otherwise sagacious mind of John Wesley.

2. It was a distinct tenet in the faith of Wesley at this time that a state of personal holiness was attainable in this life from which it was impossible to fall; that the sealing of the Spirit then would be unto eternal life. In the proposed platform of agreement with Whitefield, drawn up in 1743, Wesley affirms his belief "that there is a state attainable in this life from which a man cannot finally fall, and that he has attained this state who can say, 'Old things are passed away; all things [in me] have become new;'" and, "that all who are perfected in love (1 John iv) were thus elect." Twenty years after, when he had carefully examined into the declared experience of those professing this state of grace, he said:

> Formerly we thought one saved from sin could not fall. Now we know the contrary. We are surrounded with instances of those who lately experienced all I mean by perfection. They had both the fruit of the Spirit and the witness, but they have now lost both. There is no such height of holiness as it is impossible to fall from.

3. In one respect the faith of Wesley at this time was in advance of that of former years. He had renounced the dogma that at death only was deliverance from all sin to be attained. He still held, however, to the belief that sanctification was necessarily a progressive work, to be sought in the diligent use of all the means of grace; that it was not to be expected much before death, and only in connection with a mature Christian experience. In the Conference of 1745 Wesley and his preachers declare:

> Inward sanctification begins in the moment we are justified. Entire sanctification is not ordinarily given till a little while before death. The general means which God has ordained for our receiving his sanctifying grace are, keeping all his commandments, denying ourselves, and taking up our cross daily. The particular means are prayer, searching the Scriptures, and fasting.

His faith, too, bore its fruits: immediately, in the ministry of Wesley and his preachers; remotely, in the ministry of all those who followed his example, in word and doctrine, at this period of his life. Then followed—as was natural to those entertaining the faith of which we have spoken—on the part of both Wesley and his preachers, years of comparative, well-nigh absolute, silence on this subject. The Conference of 1747 declares, in regard to preaching this doctrine: "It behooves us, in public at least, rarely to speak in full, explicit terms concerning entire sanctification." At the opening of the Conference the next year, "It was agreed," said the historian, "that there would be no time to consider points of doctrine." Thus, by common consent, the theme that had occupied so much of the time and attention of preceding Conferences was put under the ban of silence in their deliberations. So far as history shows, ten Annual Conferences intervened before the subject was again made matter of consultation. In 1758 the subject was brought to the attention of the Conference of that year, because of certain errors which had crept into the teaching of some of the early Methodists. Wesley's individual practice conformed to the advice given his preachers. There is no record, as far as I can find, of his preaching during these years distinctly on Christian perfection. The Rev. A. H. Ames, who has compiled the doctrinal utterances of Wesley on this subject into a manual, entitled "Wesley on Christian

Perfection," found nothing essential to his purpose on record between the years 1745 and 1757.

He took up his pen in the defense of the faith, his biographer says, "only when he saw there was danger of a diversity of sentiment stealing in among the Methodists." In 1759 he published his *Thoughts on Christian Perfection*, which tract, together with the preaching on the subject which the Conference action had occasioned, awakened general inquiry and an abiding interest in many of the young Societies throughout the kingdom. Many in London and elsewhere made profession of this special grace. Thus was Wesley furnished an opportunity, of which he speedily availed himself, of testing his belief by what he regarded as facts of experience. His intercourse with those professing this blessing was most intimate and his examination of the professed experience most thorough, and resulted in dissipating the two radical errors with which his belief, up to this time, had been encumbered; namely, the impossibility of falling away from that state of experience, and that the work must needs be progressive—to be expected only in the mature Christian life. His Journal states, August 6, 1762:

> Many believed that the blood of Christ cleansed them from all sin. I spoke to them (forty in all) one by one. Some of them said they received that blessing ten days, some seven, some four, some three days after they found peace with God, and two of them the next. What marvel, since one day is with God as a thousand years?

In this changed faith of John Wesley the doctrine of entire sanctification from sin, attainable by faith in an instant, became the perpetual inheritance of Methodism. Of this change one of his biographers, Tyerman, says:

> Not until now, 1762, was the doctrine of Christian perfection, attainable in an instant by a simple act of faith, made prominent in Methodist congregations; but, ever after, it was one of the chief topics of Wesley's ministry, and that of his itinerant preachers.

Says another, Dr. Whitehead:

> The doctrine of perfection, or perfect love, was undoubtedly taught among the Methodists from the beginning; but the manner in which it was now preached, pressing the people to expect what was called 'the destruction of the root of sin' in one moment, was most certainly new. I can find no trace of it before the period at which I have fixed its introduction [namely, in 1762].

Another phase of Wesley's belief, not indicating, however, so great a change as some to which reference has already been made, appears in his sermons and writings of later years. Already the preaching of the early Methodists had assumed the form of a system of doctrines. At the same time there was some diversity of sentiment and teaching on this topic. These facts furnished the occasion—as was the case in regard to the subject of conversion or regeneration—for a more formal statement of this doctrine than had hitherto been made. In making this statement Wesley wrote and published two sermons, which have become historic in the literature of the Church; one is entitled, "Sin in Believers," the other, "The Repentance of Believers," in both of which are expressions that cannot be harmonized with sentiments he held and published in earlier years, and when in fellowship with the Moravian brethren. Formerly he held and taught that to be a Christian was to have "old things pass away, and all things to be made new"—to be freed from all sin, and to love God with all the heart. The titles of these sermons imply that sin remains in believers until they are entirely sanctified, and that this remaining sin calls for and occasions repentance. One aim of these sermons is to prove the conformity of the teaching of Wesley to that of the Church of England, which declares in her ninth article:

> Original sin is the corruption of the nature of every man, whereby man is in his own nature inclined to evil, so that the flesh lusteth contrary to the Spirit. And this infection of nature doth remain, yea, in them that are regenerated. And although there is no condemnation for them that believe, yet this lust hath of itself the nature of sin.

Another contrast of sentiment held by Wesley at this time with that held by him when entertaining semi-Moravian beliefs is seen in certain hymns he published, and in the preface to the same. In 1740 he published a volume of hymns which were chiefly descriptive of Christian character and experience. The preface has a description of the man possessing a clean heart:

> He is freed from pride, self-will, evil thoughts, wandering thoughts. He is so freed from self-will as not to desire ease in pain. In prayer he is so delivered from wanderings that he has no thought of any thing past, or absent, or to come, but of God alone.

His biographer, Tyerman, says:

> A quarter of a century afterward he declared that this preface contained the strongest account of Christian perfection he [Wesley] ever gave; and admitted that some of the statements needed correction.

More than twenty years after, in a letter to his brother Charles respecting these and other hymns published at that time, he writes: "I retract several expressions in our hymns which partly express and partly imply the impossibility of falling from it;" that is, from a state of perfect love. The fanaticism accompanying the belief of deliverance from all "wandering thoughts" finds its antidote in a sermon having the title "Wandering Thoughts," preached and published at about the same time as that on "Sin in Believers." The summary of these "thoughts" he states in the following language:

> To expect deliverance from wandering thoughts occasioned by evil spirits is to expect that the devil should die or fall asleep. To expect deliverance from those which are occasioned by other men is to expect either that men should cease from the earth, or that we should be absolutely secluded from them. And to pray for deliverance from those which are occasioned by the body is, in effect, to pray that we may leave the body.

With such strong statements did Wesley seek to dissipate that figment of the imagination, "the sanctification of mind," or mental perfection.

More fully are his views on the subject, at this period, defined in his treatise, published the same year, entitled, *Farther Thoughts on Christian Perfection.* In this work will be found a re-statement of the sentiments he claims to have held for more than thirty years, and a successful refutation of many errors with which the expression of those sentiments had often been associated. He says:

> In most particulars I think now as I did then, in some I do not. My present thoughts I now offer to your consideration; being willing, I trust, to be taught of God by whatever instrument he shall choose.

Wesley was then about sixty years of age. That was his attitude toward a subject respecting which so many of his followers come easily to a hasty conclusion, and in regard to which they are ever ready to pronounce in the most dogmatic manner.

Having preached "Christian perfection" for forty years, and having passed through the various shades of belief to which reference has been made, he still holds himself open to conviction and is ready to receive light from any source.

In this tract, which contains that last formal expression of his thoughts on this subject from which he did not in after years essentially vary, he says:

> The highest degree of sanctification attainable on earth will not save a man from defects in understanding, and mistakes in many things. For this reason the holiest of men need Christ as their Prophet, Priest, and King.

These sermons and this tract have for us, and for the world, what may be called Wesley's mature thoughts on Christian perfection. They are the exponents of his belief when he became "rooted and grounded" in the faith. They are not only the exponents of personal belief, but contain expositions of the doctrines so clear, and evidently scriptural, as to have maintained the position of standards on this subject to the present time. In them is found, what the Church has ever needed, a statement of the doctrine in harmony with the general analogy of faith.

The fruit of this last-mentioned phase or statement of belief is more apparent in the ministry both of Wesley and his immediate successors, also in the Church of to-day, than that of any other to which reference has been made. So soon as Wesley's personal belief became free from the entanglements of error, and the doctrine had a statement at once consonant with the facts of experience and in harmony with the general analogy of faith, it assumed its rightful position in the theology of the Church, and in the ministry of the same. That was no subordinate position taken and maintained by this doctrine. He who had taken the world as his parish declared the mission of Methodism to be "to spread scriptural holiness over all lands." The practice of Wesley personally and his advice to his preachers were closely defined. From this time on till his death, this was the most prominent theme in preaching. No decade of ominous silence on this subject now; not a year, scarcely a month, intervenes without the record in his Journal of his preaching on Christian perfection, or entire sanctification. Instead of the caution given the members of the Con-

ference in 1747, "to rarely, in public at least, speak in full, explicit terms concerning entire sanctification," he earnestly exhorts his preachers to explicitly and persistently preach this essential doctrine. In 1766 he writes to Mr. Merryweather:

If Jacob Rowell is grown faint, and says but little about Christian perfection, do you supply his lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect full salvation now, you must not look for any revival.

Samuel Bardsley he counsels:

To exhort all the believers, strongly and explicitly, to go on to perfection; and to expect every blessing God has promised, not to-morrow but to day.

To Freeborn Garrettson he writes:

It will be well, as soon as any find peace with God, to exhort them to go on to perfection.

In the last year of his ministry he wrote to Adam Clarke:

If we can prove that any of our local preachers or leaders speak against it (Christian perfection) let him be a local preacher or leader no longer. I doubt whether he should continue in the Society; for he that could speak thus in our congregation cannot be an honest man.

The last recorded exhortation of Wesley on this subject was:

Whenever you have opportunity of speaking to believers, urge them to go on to perfection. Spare no pains; and God, our own God, still give you his blessing.

To the testimony given by his own custom for a quarter of a century, and by the advice given his fellow itinerants, to the value of the faith ultimately reached, Wesley has added that of his observation respecting the importance of preaching this doctrine. In 1762, the year in which, according to Tyerman, the doctrine of Christian perfection, attainable in an instant by a simple act of faith, was for the first time made prominent in Methodist congregations, we find it recorded in Wesley's Journal:

The more I converse with the believers in Cornwall the more I am convinced that they have sustained great loss, for want of hearing the doctrine of Christian perfection clearly and strongly

enforced. I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love.

Of the Societies throughout the kingdom he says:

When Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and, consequently, little addition to the Society, and little life in the members of it. This is the word which God will always bless. Do not neglect strongly and explicitly to urge the believers to "go on to perfection." When this is constantly and earnestly done, the word is always clothed with power. . . . The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now by simple faith, the more the whole work of God will prosper.

Thus did this mature faith of Wesley bear its abundant fruit in the results of his personal ministry, in the wise counsel given his preachers, and in the conviction so freely expressed that the whole work of the Church depended on the prominence given this doctrine in the teaching of the hour.

The influence of the variations of belief indicated in this article is in the Church to-day. Those "mature thoughts" on Christian perfection, put on record after their author had reached his threescore years, have passed into, and become part of, the standards of Methodism; but in much of the recent religious literature of the Church, and often in her pulpits, are found the earlier and less satisfactory phases of belief for which men plead, and quote Wesleyan authority. The founder of Methodism has his followers in teaching, and perhaps in actual experience, at the different periods of his history, not excepting that of Moravian mysticism, or that of historic silence. Measurably we have reproduced in the living ministry of the Church the different phases of the personal belief of John Wesley, and the corresponding fruits of that changed faith.

It is in the reproduction of the declared belief and well-known practice of Wesley at the different eras of his history by the living ministry and in the current literature of the Church that his influence is still exerted. The line of his example in faith and practice touching the primal doctrine of Methodism—Christian perfection—extends from a ministry of twelve years comparatively barren of results to that of a

quarter of a century which was "as a handful of corn in the top of the mountains, the fruit of which did shake like Lebanon." Somewhere along this line, and between these limits, lies the ministry of every Methodist preacher. What the position in the line of each individual ministry is will be found to be determined, largely, by the particular belief which has been accepted of him whose "faith," consciously or unconsciously, "he follows." Only when the teachers of religion get tired of threading the mazes of doubt under the guidance of a belief acknowledged to be defective, and come to the acceptance of the truth to which after many years of earnest inquiry Wesley attained, may they hope for the larger fruits of his ripened ministry. Only when Wesleyan authority for doctrine or practice is understood to be, and, in fact, is, authority drawn from his own sentiments and practices in mature life, can there be much weight connected therewith, or can there be much uniformity in teaching the "higher life."

## Art. III.—THE CRADLE OF THE ARYANS.

The latter part of the eighteenth century was characterized by a turning back of the minds of men to what they believed to be the golden age of the world's history. Under the influence of the frivolous and dissolute court of France life had become so artificial that a reaction was inevitable. This first showed itself in the literature of the age, being particularly prominent in the writings of Rousseau, and finally worked itself out in the mighty convulsions of the French Revolution, which the writings of Rousseau had no small share in bringing about. Amid the agitations of this period were born two sciences which have thrown much light on the early history of mankind, and without the aid of these we should probably never have known much about prehistoric man. These sciences are ethnology and comparative philology. In 1806 Adelung showed that most of the languages of Europe and some of the most important ones of Asia were related. In 1816 Professor F. Bopp laid the foundations of comparative philology, and later, in his Comparative Grammar, gave shape and substance to the science. He also

proved, what was already suspected, that all the languages which we now call Aryan, or Indo-European, were related, and probably had a common origin. However great might be their outward dissimilarity, the evidence of their sisterhood was unmistakable, and those who spoke them must have had a common ancestry, no matter whether found on the stormy shores of Iceland or on the banks of the sacred Ganges.

Naturally enough the question then arose, Where did those live who spoke this mother-tongue? The answer was not long in coming. "Asia," says Adelung, "has in all times been regarded as that part of the world in which the human race originated, where it received its first education, and thence has poured its abundant stores over the whole world." In 1808 F. Schlegel declared that Sanskrit was the mother of all the Aryan languages, and that the languages of Europe gave evidence of an Eastern origin, as did also many of the ideas that lie at the very root of European civilization. The inhabitants of Europe, he said, were merely colonists from Asia, led mostly by priests, as the Israelites were by Moses.

That this theory met with immediate and general acceptance may be attributed to several causes. In the first place it was generally assumed that the human race originated in Asia, and therefore this most important branch of it of course originated there. Be it remarked, however, that the question as to the original home of the Aryans has nothing at all to do with the question as to the origin of the human race. Again, the political condition of Germany, at this time, was so nearly hopeless as to cause Germans to turn their thoughts in almost any direction except toward their own fatherland. But, lastly and chiefly, the idea that the Sanskrit was the most ancient language in the whole family gave rise to the opinion that the cradle of the Aryan race must be sought for not far from where the sacred books of the Veda were found; and this argument has continued to be the sheet-anchor of what may be called the conservative party. What it is worth will appear farther on. It was, however, supported by the authority of Bopp, Pott, Lassen, J. Grimm, and a host of lesser lights, and for a time passed without challenge; but in 1851 Dr. R. G. Latham had the effrontery, for so it was regarded, to say in an edition of the *Germania* of Tacitus, that it was more probable that the

Aryans originated in Europe than in Asia. His argument was, that if a genus shows two species living separately we must assume that the one living most compactly and having least variety sprang from the larger and less homogeneous. "To deduce the Indo-Europeans of Europe from those of Asia in ethnology is like deriving the reptiles of Great Britain from those of Ireland in herpetology."

Of the seven great branches into which the original Aryan stock is usually divided, it seems more reasonable to believe that *two* should have emigrated from Europe to Asia than that *five* should have emigrated in the opposite direction. Latham says further:

> If the current views concerning what is called the Eastern origin of the so-called Indo-Europeans are correct, they are so by accident, for they rest upon an amount of assumption far greater than what the nature of the question either requires or allows.

Again, in his *Elements of Comparative Philology*, he says, with regard to the Eastern theory:

> What I have found instead [of evidence for it] is a tacit assumption that, as the East is the probable quarter in which either the human species or the greater part of our civilization originated, every thing came from it. But surely in this there is a confusion between the primary diffusion of mankind over the world at large and those secondary movements by which, according to even the ordinary hypothesis, the Lithuanians, etc., came from Asia into Europe.

Latham gave such strong proofs of the reasonableness of his opinions that he did not long stand alone, and his theory has found able advocates among philologists as well as among archæologists and ethnologists. Prominent among these are Professor Benfey, of Göttingen; Professor F. Müller, of Vienna; L. Geiger, Poesche, Ecker, and Lindenschmidt. Their arguments have been received with the scorn that heterodoxy is usually thought to deserve. Victor Hehn says, it was in England, the land of eccentricities, that it occurred to a crank to say that the Aryans originated in Europe, and through some whim or other the theory was adopted by a Göttingen professor, and, to crown all, a clever Frankfort dilettante (Geiger) took it into his head that the cradle of the Aryans must have stood near his own home. "All other migrations," he adds, "of which his-

tory makes mention were from east to west; but this one, the most important of them all, went in the opposite direction."

He, unfortunately, does not produce his arguments from history; and in the last edition of his work very properly omits all the above remarks. The most important contribution to the literature of this subject is the recent work of Dr. Schrader, of Jena (*Sprachvergleichung und Urgeschichte*), who, after going carefully and impartially over the whole ground, decides in favor of the European hypothesis. His views on this subject are the more important because he, in a previous work, expressed a contrary opinion.

Professor Schleicher, on linguistic grounds alone, concluded that the Greeks, the Aryans of Italy, whom we shall call Italians, and the Kelts at one time formed a compact tribe or people, that they separated near the head of the Adriatic Sea—the Greeks going southward into Greece, the Italians westward and then southward into Italy, and the Kelts westward, gradually spreading over the whole of western Europe from the north of Scotland to the Pillars of Hercules. Were this theory correct, we should expect to find the Greeks and Kelts resembling each other more than do the Germans and Kelts; but this is not the case. On the contrary, there is good reason for believing that the Kelts are simply an offshoot of the great Teutonic stock.

All the inhabitants of northern and western Europe are called by the early Greek writers Kelts (Κελτοί), and they sometimes confound them with the Hyperboreans and Scythians, the latter always being located in the east of Europe. So far, then, as the name is concerned, the Greeks did not distinguish between Kelts and Germans; and Tacitus expressly says that the designation "Germans" was a recent one.

The near relationship of the Germans and Kelts to each other is shown, first, by their bodily resemblance. If we compare the pictures of the Germans, as drawn by Tacitus, with those of the Kelts, as drawn by Cæsar, Pausanias, and Strabo, we cannot fail to be struck by their resemblance. Both were tall, had yellowish hair, blue eyes, and a fair skin. Strabo calls the Germans the genuine (γνησίους) Gauls, and says Germans and Gauls are similar in build of body as well as in manners and customs. That this is true will appear upon examination.

Among both the priest had power above that of the king or chief, for the former could punish a freeman, while the latter could not. Each nation gave great weight to the divinations of female soothsayers, and bards or singers were common to both. "Bard" is a Keltic word, but that the Germans had something similar is shown by the fact that Tacitus calls the chanting of the Germans "*barditus*." Arms and dress were similar, as was their manner of fighting. It was a custom common to both to bury (or burn) along with the dead, arms, horses, servants, and wives. Both intoxicated themselves on mead or beer. Some of their gods, at least, were the same. Cæsar says of the Kelts, "*Deum maxime Mercurium colunt;*" Tacitus says of the Germans, "*Deorum maxime Mercurium colunt.*" The Gauls called the sun god *Fonion*, while *fon* is the Gothic word for fire. There is a remarkable similarity, too, in the tribal names of Kelts and Germans. Among both we find *Ambrones*, *Cimbri*, *Turones*, *Salii*, *Varini*, *Sidones*, and *Lugii*, and even the name *Germani* is found among the Kelt-Iberians.

Archæology also throws some light on this question. The oldest inhabitants of Gaul, so far as is known, were cave dwellers, with rude weapons and tools. These were driven out or subdued by a more civilized race from the north. This race was the Kelts.* Cæsar also says that the Belgians claimed to be descended from the Germans, and this is confirmed by Tacitus and Ammianus.

To the east of the Germans live the Slavs, called by Tacitus *Veneti*, by the Germans of to-day *Wenden*. It is generally assumed that these came last of all the Aryans into Europe. The only argument in favor of this theory is the present position of these people. The Lithuanians, who live farthest westward, must then have been the first of the Slavs to come into Europe; but if this is true, how did they preserve their language in such a primitive condition? For it is acknowledged that the Lithuanian tongue resembles the original Aryan language in some particulars even more than does the Sanskrit. If the Slavs had come from the East, then these Lithuanians would have been entirely driven out or absorbed by later arrivals; but if we assume that the Slavs are also an offshoot of

* Bertrand, *Archéologie Celtique et Gauloise.*

the Teutons, then the explanation is, that they early took up their position behind the Baltic, where they were protected by the sea from further molestation. At the time when Tacitus wrote they occupied substantially the same position that they do now.

The primitive character of the Sanskrit has always been one of the main arguments in favor of the Asiatic hypothesis, but that it proves nothing the following considerations will show. As has already been observed, the Lithuanian preserves this primitive character in a very high degree also, and if the argument is valid in the case of the Sanskrit it must be equally so with regard to the Lithuanian; and this would show that the home of the Aryans may have been near the shores of the Baltic. This argument is also vicious because it compares the Sanskrit of probably two thousand years B. C. with languages that are thirty centuries or more younger. Schleicher says, that since the Keltic languages differ more than any other from the original Aryan, therefore they are farthest removed from where this original language was spoken. But who can tell how these Keltic languages looked three thousand years ago? When we remember that the oldest monuments of the Keltic do not go back farther than the beginning of the ninth century A. D., and that the oldest hymns of the Rig Veda were written from fifteen hundred to two thousand years B.C., the absurdity of the argument from the primitive character of the Sanskrit will at once appear. If we compare the German of to-day with even the best preserved of the languages at present spoken in India, the former will be found decidedly the most primitive.

Between the Slavs and the Germans the resemblance is as great as it was found to be between the latter and the Kelts. Tacitus mentions several tribes which he did not know whether to class along with the Germans or the Sarmatians (Slavs), for they resembled both. Pliny and Ptolemæus speak of a similar difficulty—they could not tell where the one nation ended and the other began. Herodotus speaks of the Budini, and they were undoubtedly Slavs, as blue-eyed and blonde. Procopius says of the Slavs that they were all of a ruddy complexion, large and strong of body.

Their customs, too, have many things in common with those

of the Germans. As among these, there were three classes of people: nobles, freemen, and slaves. Women were held in high esteem, but polygamy was allowed. The priests wrote laws in Runic characters on wooden tablets. Both lived in tents and often changed their residences. They buried or burned their dead, and, along with the body, arms, horses, slaves, and wives. They worshiped their gods in groves, and the names of some of the Slavonic gods resemble German ones. Germ. *Freia*, Slav. *Pria;* Ger. *Tyr*, Slav. *Tur;* Slav. *Skrét*, a spirit, old German *Skratti*, which in provincial English has become "Old Scratch." Tribal names, again, agree. Compare Slav. *Cassubi*, *Lemusi*, *Redarii*, *Pagyrita*, *Scudici*, and *Waruabi*, with Germ. *Chassi*, *Lemovii*, *Hrèdmen*, *Paigira*, *Scudingi*, and *Varni*, respectively. That the Slavs are more nearly related to the Germans linguistically than they are to the rest of the Aryans, is generally admitted.

That the Latin is closely allied to the Keltic may be taken as an established fact; but if the Kelts came into Gaul from the north, then the Italians must have come into Italy from the north-west, and not from the north-east, as is generally taught. Some Latin proper names give evidence of a connection between the Italians and the Germans. We find *Marsi* in Italy as well as in Germany. Compare, also, Lat. *Samnites*, Ger. *Semmones;* Lat. *Sabini*, Ger. *Sibini;* Lat. *Osci*, Ger. *Asco-manni*. The Latin river names *Albula* and *Tybris* are matched by the German *Albis* and *Tubra*. Nothing is more natural than that emigrants should carry into a new country the names which they had known in the old, for it is a process which we see repeated almost daily. Compare further, Lat. *Amulius*, Ger. *Amala;* Lat. *Tullus*, Ger. *Tulwin;* Lat. *Lucius*, Ger. *Lugius;* Lat. *Drusus*, Ger. *Druso;* Lat. *Naso*, Ger. *Nasua*. *Juno* is also a German name, and *Vanadis* was the *Venus* of the old Germans.

The Latin *mare*, too, is interesting in this connection. If the Italians came from the Baltic regions, the presence of such a word is accounted for, as well as its resemblance to the German *meer;* but if they originated in Central Asia, "where from grassy, treeless plains, beneath dry, bright skies, the streams ran swiftly to far-off southern bays," they would have had no use for it. If the word is originally Teutonic we should expect

to find it in the Keltic on one side and in the Slavonic on the other, and it is found in both. The Russian is *more*, Lithuanian *mares* (plural), Irish *muir*. It seems incredible that if the Greeks and Italians had ever lived together, and had had this word in common, the former should have lost it and the latter retained it, especially since the Greeks were a maritime nation *par excellence*.

All along the lower Danube and far up into the Alps lived a people, divided into numerous tribes, whom we may call by the common name of Thracians. To these belonged, on the extreme west, the Rhætians, who lived in what is to-day the Tyrol and eastern Switzerland, and, according to Herodotus and Strabo, the Phrygians, Bithynians, and Mysians, in Asia Minor, were descendants of the Thracians of Europe. Evidence is not wanting that these were allied to the Germans, for they looked like them. Xenophanes says they were large, strong, blue-eyed, and blonde. Horace speaks of a certain Chloe as a blonde (*flava*) Thracian. Of their language we know very little, but of the few words that have been preserved several show a remarkable resemblance to Teutonic ones, as Thracian *skalmē*, a sword, Icelandic *skalma;* Thr. *trallcis*, slaves, Icel. *thraell*, Eng. *thrall*.

One of the largest tribes of Thracians were the Getæ. Now the old Polish chroniclers call the Lithuanians Getæ; but these Lithuanians being Slavs are closely allied to the Germans, and thus these Getæ probably formed a sort of connecting link between the Slavs and the rest of the Thracians. There is also evidence on this point from another source. It is not improbable that the much-disputed Etruscans were allied to the Thracians. Livy says they were Rhætians, and spoke the Rhætian language somewhat corrupted. Professor Bugge, of Christiania, has recently expressed the opinion that the Etruscans were related to the Greeks and Italians, but that they also showed some special points of resemblance to the Lithuanians.

Closely allied to the Thracians were their neighbors the Macedonians, and these were Greeks, differing slightly from the genuine Greeks (Hellenes). According to the traditions of the latter, the Dorians especially, they came into Greece from the north. In this march southward the Ionians were the leaders, and they spread over the islands of the Ægean, and

thence into Asia Minor. After them came the Ætolians and Achæans, and finally the Dorians, who were more like the Macedonians.

Do the descriptions which we possess of the personal appearance of the Greeks and Romans give us any light upon the question of their origin? Among both we find the Teutonic type regarded as the best. Some of the noblest Romans were blonde. Plutarch says Sulla had light hair and fierce blue eyes. Cato had reddish hair and blue eyes, and Ovid speaks of Lucretia's fair complexion and light hair. Horace, also, in various places, speaks in praise of blonde beauties. Turning to the Greeks we find that the greatest of Homer's heroes, Achilles, Menelaus, and Ulysses were blonde, and, what is of more consequence, Homer's gods likewise. Adamantios, a Greek physician of the fifth century A. D., describes those Greeks who were of genuine Hellenic extraction as tall, strong, with light hair and fair complexion, so that they looked like typical Teutons.

North and east of the Thracians lived the Scythians, who have caused philologists and ethnologists almost as much trouble as the Etruscans. According to good authority they were also Aryans.* Jordanis says of them that they were slender and handsome, with bright blue eyes and hair somewhat darker than that of the Goths, so that they were certainly not Mongoloids. In some of their burial mounds were found skulls of a decidedly Teutonic type. Their customs, as described by Herodotus, also show many correspondences with those of the Germans.

Just as the Thracians formed a connecting link between the Slavs and the Greeks, so the Scythians formed one between the Greeks and the Asiatic Aryans, first of all with the Persians or Parthians. Tradition here again points northward. Arrian says the Persians believed themselves to be emigrants from Scythia. Hecatæus says the Gandari on the Malabar coast were of Scythian extraction; and Ammianus says the same of the Persians. We are also told that Persians and Sarmatians resembled each other in dress and arms. Some things in the religion of the Persians, too, connect them with these northern peoples. Both Persians and Scythians were fire-worshipers,

* See Professor Cuno's *Die Skythen.*

and in common with the Slavs the former had the dual principle in their deities, something that we find nowhere else among the Aryans.

The intimate connection between the Persians and the Aryans of India has long been acknowledged. The latter say they came into India from the north-west. They were originally of a much lighter color than at present, but have become dark by intermarriage with the dark races, the so-called Dravidians, who were in India before them, and who were numerically superior to the invaders. The higher castes, which are naturally the more exclusive, are, even at the present time, of a lighter complexion than the lower ones.*

In language, also, there are some remarkable correspondences between the Asiatic Aryans and the Slavs. Compare Slav. *Perunu*, Sanskr. *Parjanya*, the thunderer, Lith. *wiesspatis*, Iran. *vispaiti*, Sanskr. *viçpati*, a householder. *Bogu* or *bagha* is god in Slavonic, Zend, and Sanskrit.

If we admit the European origin of the Aryans we have an explanation of some facts that would otherwise be unintelligible. All eastern and northern Asia, well down toward the frontiers of Persia and India, has, so far as we know, always been inhabited by Mongoloid races, but if the Aryans had originated in Central Asia they would have driven out these Mongoloids, and would have spread in every direction, instead of going only southward and westward. J. Grimm says, that these swarms of emigrants left their original home in Central Asia, driven by some "irresistible impulse whose cause is unknown to us," but if he had looked about him he would have found a ready explanation of this "impulse," for it was no other than that which drives thousands of Germans to America every year —the desire of improving their condition. Taking Central Asia, however, as a starting-point, the deserts about the Caspian Sea and the steppes of Russia, whither the majority must have betaken itself if the Asiatic hypothesis is true, have nothing so inviting either in appearance or in reality that these swarms should turn in that direction rather than in any other.

Again, the Asiatics, the Shemites excepted, have never pro

* The Sanskrit word for caste is *varna*, which simply means *color*. There were originally only two castes, the light and the dark, the former being the higher. —Max Müller, *Chips*, ii, p. 321.

duced any great impression on the history of the world, and this fact alone creates a presumption against the theory that the Aryans, the conquerors of the world, should have originated in that quarter. True, the Huns in the fifth century did create some commotion in Europe, but their advance was scarcely more than a cavalry raid of which the force was soon spent; and a thousand years later the Turks gained a foothold in Europe, but they could not have maintained it long if they had not been bolstered up (like any other sick man) by other European powers; and Turkey at the present time presents the anomaly of a country governed by a minority that is likewise inferior in intellectual and bodily vigor. These Turks, however, are by no means pure Mongoloids, as form and feature plainly show. The typical Mongoloid has a short skull, black, coarse hair, a yellow or yellowish-brown complexion, dark eyes, and a scanty beard; whereas the Turks more nearly resemble the Aryan type, which shows them to be a mixed race. Now, these Turks came from Central Asia, the reputed home of the Aryans, where we should expect to find the latter in all their purity, if the Asiatic theory were true. There is no reason to think that the whole region east of the Caspian Sea was not originally occupied by these Tartar races; and the Aryans, in spreading eastward from Central Europe, penetrated as far as the borders of the Chinese empire, and by mingling with the aborigines produced the mixed races which we find throughout this whole region, from the eastern part of European Russia far into Asia. In Russia the Aryan type predominates, but as we advance eastward it is gradually absorbed by the Mongoloid, until we approach the Chinese boundary, where it disappears entirely. This is just what we should expect if the Aryans came from the West, but not if they originated in Central Asia.

Let us now return to Germany, and see how the European theory fits there. There is, in the first place, no evidence that northern Europe was ever inhabited by a race substantially different from that found there at present. Professor Montelius, of Sweden, says it is impossible to tell what kind of men the first inhabitants of this region were, but that the oldest ones of whom we have any definite knowledge, those of the stone age, left skulls in their burial mounds that are not materially different from those of the present inhabitants. That the build-

ers of the oldest lake-dwellings in Switzerland were Aryans can no longer be doubted.

The best ethnologists, such as Poesche, Ecker, and Lindenschmidt, are unanimous in their conclusions that the Teutons—especially the Scandinavians, because they are less intermixed with other races—are to be regarded as the best representatives of the original Aryan type; and, generally speaking, just in proportion as we depart from northern Europe does this primitive type disappear. This would be difficult to account for except on the ground that these Teutons have remained in their original home.

Pytheas, about B. C. 325, found Germans on the shores of the Baltic and North Seas. He says, that along the Rhine the Kelts gradually merged into another nation, whom he calls Scythians, but who were undoubtedly Germans. In the East we find Germans (Bastarnæ) in the army of Pyrrhus about B. C. 278. Cæsar found them already on the west bank of the Rhine, B. C. 58, and it is likely that they filled nearly the whole country between the Rhine, the Alps, and the Vistula. That they were very numerous, as well as very prolific, is shown by the fact, that notwithstanding their almost continuous wars with the Romans and with each other, as well as their repeated emigrations in large numbers, the land never seemed to lack an abundant population.

History, then, gives no help to the Eastern theory, and even tradition is against it. It is sometimes stated with great confidence that tradition uniformly points to the East; but what are these traditions? Dr. Prichard, more than forty years ago, said:

> According to all the testimony of history, or rather, of ancient tradition collected by the writers of the Roman empire, the *migrations of the Gauls were always from west to east.* The Keltic nations in Germany, as well as in Italy, were supposed to have been colonies from Gaul, and the Keltæ have been considered as the immemorial inhabitants of western Europe.

Virgil tells us that the ancestors of the noblest Roman families came from Troy, but this story was evidently manufactured for home consumption, and was never really intended to be history. If Virgil had never heard of the *Iliad* and *Odyssey*, neither would he have heard of this tradition. Great impor-

tance is sometimes attached to a Scandinavian legend which says the gods (As, plur. Æsir) came from Asia, but this story is of a piece with that of Virgil. It is no older than the first half of the thirteenth century, and on account of the accidental resemblance of the word *As* to *Asia* the gods were made to come from that region because it was thought that since the crusades had made Asia famous it would give dignity and importance to the gods to *import* them. Even yet there exists a certain feeling that an imported article is better, merely because it is imported.* According to Scandinavian mythology, Odin, the first of the *Æsir*, was produced amid the fog and frost of the north, and made the first man out of an ash-tree, which certainly does not look like a reference to the "treeless plains" of Central Asia. The Germans themselves, as Tacitus tells us, claimed to be descended from a god who had sprung from their own soil, which he thinks very probable, for Germany was such a wretched country that no one born out of it would ever wish to live there.

With Germany as a starting-point we may imagine the migrations of the various Aryan tribes to have been somewhat as follows: On the west and south-west a movement began through Gaul and continued into Italy. Here the invaders found a non-Aryan population, a remnant of which, the Ligurians, remained until within the historic period. Being somewhat shut off from their kindred by mountains, and intermingling with the aborigines, their language changed rapidly, as did also their personal appearance, and the result was the great Latin race and language. Another portion of this advance guard crossed the Pyrenees into Spain, and, mixing with the population there, formed the Kelt-Iberian people.

On the east of Germany, also, a portion began to separate from the main body. The northern part formed what afterward became the Slavo-Lettic branch; the southern penetrated into Greece, and under the influence of specially favorable climatic conditions, and also of Phenician culture, attained a degree of development surpassing in some respects any thing ever reached by any of their kindred. Between these two was formed the germ of the Asiatic Aryans. These moved east-

* The original form of *ás* is *ans*, as the Gothic and Old High German show. Compare Germ. *gans*, Icelandic *gás*, Anglo-Saxon *gós*.

ward, passed around the end of the Caspian Sea, and lived long enough in the fertile valley of the Jaxartes to lose all remembrance of the rude northern land whence they had originally come. When this region became over-populated they advanced southward, one portion passing into Persia, the other into India, advancing as far as the mouth of the Ganges. Since these last are farthest from their original home, and have mingled more with non-Aryans, they are least like their German ancestors in appearance as well as in disposition.

We know that for at least two thousand years Germany has sent forth its swarms of surplus population, which, going forth "conquering and to conquer," took possession of nearly all of Europe, the fairest portions of America, and of considerable parts of the rest of the globe. Under the name of Ostrogoths and Lombards they overthrew the Western Empire, and set up one of their own in Italy. As Franks and Burgundians they conquered Gaul and left an indelible impression upon the language and institutions of that country, to which the former tribe also gave its present name. As Alans, Visigoths, Suevi, and Vandals they overran the whole of the Iberian peninsula, and the name of one of its fairest provinces, Andalusia (for *Vandalusia*), still testifies of their former presence and power. As Goths they defeated the Eastern emperors in battle, and dictated terms of peace to them. As Scandinavians they subdued Russia, and their leader Rurik became the founder of the most extensive empire that ever existed. The imperial family of Russia at the present day traces its lineage to a Teutonic adventurer. Under the name of Angles and Saxons they possessed themselves of Great Britain, and their descendants are to-day the most enlightened and enterprising people in the world, who, spreading in all directions, hold under their sway, besides Great Britain and Ireland, nearly all of North America, a large portion of Africa, the best part of Oceanica, and no small portion of Asia, while those nations who have never felt the force of the Teutonic arm are all ready to acknowledge the superiority of the Teutonic race in the arts of peace and in intellectual endowment.

[ALL RIGHTS RESERVED.]

## ART. IV.—MAKING THE APPOINTMENTS.

No part of the economy of the Methodist Episcopal Church has been more severely criticised than that which subjects its churches and preachers entirely to the appointing power of its bishops. To outsiders it is an anomaly which they cannot understand, and they often ask how it came to be adopted. Not a few Methodists are similarly embarrassed, when they think of certain appointments and removals for which they fail to see any good reason, though familiar with all the circumstances surrounding them. I deem it advisable, therefore, to indicate the origin of the arrangement before introducing the main points contemplated in this article. It will show it to have been the natural outcome of providential circumstances.

The foundation of Methodism was laid in the conversion of the Rev. John Wesley. Preaching what he had so learned, he attracted the serious attention of many and led them to Christ. They, in turn, began to speak and act in the fervent spirit of heart piety, by which means others were brought to the same joyful experience.

Regarding Mr. Wesley as their spiritual guide, they identified themselves with him, and a few of them began to preach informally, much to his annoyance. But seeing that God was with them he conquered his prejudices, and assigned to them fields of labor as he judged expedient. When, after many years, he heard that Methodism had reached America through some of his Irish converts, and that they desired to have his watch care, he sent Richard Boardman and Joseph Pilmoor, two lay preachers, to take charge of the work. This occurred in 1769. Subsequently he sent others, and in 1784 he appointed and ordained Dr. Coke a superintendent. He also appointed Francis Asbury co-superintendent, and provided for his ordination by Dr. Coke, intending, no doubt, that they should exercise the same authority over the work and preachers here that he did in Europe, subject, however, to his own direction.

But his plan did not succeed as he anticipated. Evidently he intended to maintain his old policy of forming societies within the Church. But when the plan was presented by Dr. Coke

to Mr. Asbury, who had remained in the country during the war of the Revolution, and had marked the progress of democratic sentiments and the growing hostility among Methodists to the English Government and Church, he declined to accept the office unless it should be approved by the preachers. This was not owing to any disrespect for Mr. Wesley, but from a conviction that American Methodists would feel and do better if they were to elect their own superintendents. Accordingly, the preachers, *eighty-three* in number, were called to meet in Baltimore, and *sixty* of them met there, December 25, 1784, and constituted what is known in Methodist history as the "Christmas Conference." Dr. Coke presided, and the Conference proceeded at once to elect him and Mr. Asbury superintendents. We do not know that Dr. Coke had any doubts of the legitimacy of his appointment by Mr. Wesley, but he evidently saw that his virtual election by the Conference, indorsing, as it did, both his appointment and ordination, would give him a much stronger hold upon the preachers and people. It constituted him *their own*, and subjected him to their authority and direction.

This was the logical import of the transaction. Accordingly, the Conference at once adopted rules and regulations for the superintendents, as well as for others, restricting their power very much as compared with that exercised by Mr. Wesley. *He* received and dismissed members and preachers at his own discretion, and managed the Societies as he thought best. But under this new arrangement much of his great power was withheld from them, and committed to other parties. The special duties by which they were made to differ from other elders were, that they should travel at large through the Connection, attend the Conferences and preside over them, ordain the preachers, and appoint them to their work. This order has been maintained to the present time with but slight modifications. They have just the authority given them by the General Conference and no more, and hold it liable to increase or diminution at its constitutional discretion.

This is the policy of the Methodist Episcopal Church. And, considering that Methodism originated with a devoted Churchman, the reverence in which he was held by his followers in this country, and that he had no intention of organizing a new

Church, separate and distinct from the Church of England, and farther, that Dr. Coke himself was a Churchman, the movement was a bold and most remarkable conception, largely attributable, no doubt, to the war of '76. Had Dr. Coke come before that event, the result would surely have been different. The course of Mr. Wesley and the national Church in relation to the war, and the return of his missionaries to England at its commencement, prepared the way for this new organization, in the earnest spirit of Methodism but on a broader basis of personal liberty and responsibility.

### How the Arrangement was Received.

The work of ordaining to the ministry such candidates therefor as shall have been elected thereto by the Annual Conferences to which the candidates respectively belong, conferred on the superintendents or bishops as officers of the Church, has given general satisfaction, as being at once a prudent and dignified arrangement; but the power of appointing the preachers to their fields of labor has occasioned much dissatisfaction. Good Methodists have regarded it as the weak link in our excellent economy, and have sought to distribute it among the preachers. But every effort in this direction has failed, and the original arrangement remains in full force.

The first formal attempt of the kind occurred at the General Conference of 1792. The second day of the session, the Rev. J. O'Kelly, an old and able member of the body, introduced a resolution requiring the bishops to report the appointments about to be made to the Conferences, that they might make such changes in them as they might deem advisable after hearing from any who should feel aggrieved. The resolution was long discussed, and then rejected by a large majority. Mr. O'Kelly was offended, and unwisely withdrew from the body and formed another Church, bearing the imposing title of "Republican Methodists," taking with him several preachers and many members.

Eight years after, Bishop Coke, seeing how much dissatisfaction existed among the brethren, recommended to the General Conference that the new bishop to be appointed (not applying the order to Bishop Asbury) shall report his appointments to the Conferences, and see what they may say about them. This

being withdrawn, the Rev. Joshua Wells moved "that the new bishop, in stationing the preachers, be aided by a committee of not less than *three* nor more than *four* preachers, chosen by the Conference." This was rejected, as were several other propositions of like effect.

The next we hear of restricting the appointing power occurred in the General Conference of 1808, when it was proposed by the Rev. Ezekiel Cooper to so alter the Discipline as to allow the Conferences to "elect the presiding elders." This was lost by a vote of seventy-three nays to fifty-two yeas. Four years later (1812) it was moved to alter the Discipline so as to require the bishops to nominate the presiding elders, and the Conference to ratify their nomination, one at a time; which was rejected by a vote of forty-one for and forty-two against it.* A similar motion was made in the General Conference of 1816, but without success. In 1820 the subject was argued again, and resulted in the adoption of the following report of a special committee, signed and presented by Ezekiel Cooper, Stephen G. Roszel, Nathan Bangs, Joshua Wells, John Emory, and William Capers:

The committee appointed to confer with the bishops on a plan to conciliate the wishes of the brethren on the subject of choosing presiding elders, recommend to the Conference the adoption of the following resolutions, to be inserted in their proper place in our Discipline, namely:

1. That whenever in any Annual Conference there shall be a vacancy or vacancies in the office of presiding elder, in consequence of his period of service of four years having expired, or the bishop wishing to remove any presiding elder, or by death, resignation, or otherwise, the bishop or president of the Conference, having ascertained the number wanted from any of these causes, shall nominate three times the number, out of which the Conference shall elect by ballot without debate the number wanted; *provided*, when there is more than one wanted not more than three at a time shall be nominated, nor more than one at a time elected; *provided*, also, that in case of any vacancy or vacancies in the office of presiding elder in the interval of any Annual Conference, the bishop shall have authority to fill the said vacancy or vacancies until the ensuing Annual Conference.

2. That the presiding elders be and hereby are made the advisory council of the bishop or president of the Conference in stationing the preachers.

* See Journal of 1812, p. 114.

This was no hurried proceeding. The subject had been discussed in the Annual Conferences, and for several days in the General Conference by the ablest men of that body. It was adopted by a vote of sixty-one to twenty-five, and the friends of the measure supposed that the question was settled. But Rev. Joshua Soule, who had been elected to the office of bishop a few days before, objected, and said that he could not be governed by it should he be ordained, as was proposed. He claimed that it was unconstitutional, and that the bishops alone had authority to decide questions of constitutionality, thus placing them above the General Conference. This created a terrible excitement, which seemed to threaten the unity of the Church. Mr. Soule, Dr. Capers, and others resorted to sundry devices, including Mr. Soule's resignation, to have it rescinded, but failed. Yet by unwearied perseverance they carried a resolution, offered by two Southern members, to suspend it for four years. Mr. Soule and his Southern friends led the opposition, as he did afterward in 1844, when, failing, he and they soon after repudiated the Church altogether. In 1824 it was suspended again until the next General Conference, and then rescinded through alarm of the Radicalism which was sweeping over the Church like a cyclone, and which resulted in the organization of the "Protestant Methodist Church."

These things are mentioned to show that the appointment of the preachers by the sovereign will of the bishops has been a question of debate and difficulty from the beginning. Since 1828 the Church has been much occupied with other exciting questions, such as slavery, lay delegation, etc., but not to the entire exclusion of this. It has appeared in every General Conference, in our papers, preachers' meetings, and other Methodist assemblies, and has been a prolific source of alienation, and the cause of the loss of many preachers and people, who have gone from us to other denominations; and it has forced the conviction on many minds that *some modification of our method of making the appointments is very desirable.*

The writer entered the itinerancy in 1830, when we had four bishops who had been trained in the field and had taken their full share of the work and sacrifice. The presiding elders were from the pastorate, and were familiar with their duties by long and hard experience. The system worked well, and we

defended it, and do so now, as the grandest system of evangelization in the world. But men and things have changed. Our bishops are now taken largely from the schools, and most of them have had little experience in the hardships of the work, and they cannot be expected to appreciate the wants of the preachers or people as they would had they been graduated to their high office from the circuit work.

The changes that have occurred in the abilities of our ministers, and the estimate set on them by other denominations, may seem to call for some change in the manner of treating them. Formerly they had every thing to gain and nothing to lose by holding on to their place in the Conference, with its conditions, however severe. Other denominations discarded them as ignorant heretics. With their views and manners, they were obliged to be Methodists or nothing, and so they could not afford to complain. But now, for reasons which need not be stated, they are regarded as fairly intelligent and sound in the faith, and our preachers and people are courted and flattered. They are welcome every-where, and the chief argument against us among our friends centers in the method of making the appointments. Nor can it be denied that they are often made with so little investigation of ministers and the churches that the conviction is irresistible that the method should be revised. At the beginning we had eighty-three preachers and two bishops. Now we have twelve bishops, and nearly twelve thousand traveling preachers for them to supervise and appoint, among about two millions of members, scattered all over the world. It seems like utter folly to assume that any twelve men on earth can acquire the necessary information to station so many preachers annually in a wise and proper manner, though they might have no other care.

No such risks are allowed in any other department of our Church work. The Book Concern was started in 1789 by the appointment of Rev. John Dickins as book steward, editor, etc. The business prospered under his personal control until 1796, when the General Conference, in its dread of mismanagement and loss by leaving so much responsibility on one man, provided for a Book Committee to assist him, and determine what he should publish. A little later a second book steward, or agent, was elected, afterward two more, with several editors;

and both the number and powers of the Book Committee were from time to time largely increased, until it now consists of nineteen members; one from each of the General Conference Districts stretching from Maine to Oregon, three laymen at New York, and three more at Cincinnati, O.; all appointed by the General Conference, and endowed with large powers of control over the agents and editors. It is an expensive arrangement, but, selecting the members from all parts of our patronizing territory, it is believed by some to secure a wiser and safer administration, and better results. It certainly shows a jealous carefulness in guarding against any undue concentration of power in few hands.

The Church has shown the same caution with regard to our Missionary operations. At the first the business was largely managed by the bishops, missionary secretary, and parent board. But this was thought to be too local and hazardous, and it was judged that a wider and more thorough supervision was desirable. Hence the arrangement for the General Missionary Committee, composed of all the bishops, the corresponding secretaries, treasurer and assistant treasurer, and one representative from each of the thirteen General Conference Districts, to be appointed by the highest judicatory of the Church, with thirteen representatives chosen by the board of managers. This committee canvasses the whole subject, administratively and financially, and determines what fields shall be occupied as foreign missions, the number of persons to be employed, the amount of money necessary for the support of each mission; indeed, it controls every thing involved in the work down to the smallest details.

Similar attention is given to our Church Extension, Educational, and other benevolent enterprises. The meetings of these committees occupy several weeks, and their proceedings indicate how carefully we guard against all possible errors of administration. Hardly a dollar is left to the discretion of any one man in any department. The same precaution is manifested in our Annual Conferences and well-ordered churches. Indeed, in every thing but making the appointments the one-man management is discarded as inexpedient, if not dangerous. Even a pastor is not allowed to settle the least financial difference among brethren; it must be submitted to arbitration. The

same is true in a case of immoral conduct, and imprudence even; we demand its reference to a committee, and then allow the defendant an appeal. Our inimitable jurisprudence protects the churches and each member against the possible sins and errors of a single individual in a remarkable manner. And so does our administration in other respects.

Until 1872 the traveling preachers alone composed the General Conference, and made the rules by which to govern both the churches and themselves, and elected the bishops to preside over them and assign them to their work. But some thought the ministers had too much power, and proposed to neutralize it in part by introducing laymen to the General Conference. Certain bishops took an active part in the movement, and it was done, greatly reducing the controlling, the rule-making power of the pastors, but not lessening that of the bishops with regard to the appointments. The radical change thus effected in our government was thought to be desirable, and it was made. It was urged by the consideration of caution against too much clerical control, and the importance of concentrating all the wisdom of the Church in its management.

But when we come to the appointment of the preachers and the supply of charges with pastors, the whole responsibility is vested in one man: the presiding bishop. He can divide the territory into as many circuits and districts as he deems advisable, appoint presiding elders, transfer preachers to and from the Conferences, and station each one on his personal judgment, though it involves the health, comfort, and support of the men appointed, and the taxation of the people to maintain them. All this is imposed upon him by our rules, even though he may be entirely ignorant of the physical, intellectual, and moral adaptations of most of the preachers, and the circumstances and needs of the several churches. In every other position in which men are charged with administrative functions there is the presumption that the administrator may possibly be influenced, perhaps unconsciously, by prejudices, and therefore his authority is shared by some other one or more, or the party who fancies himself to be aggrieved has some mode of redress; but in the case of a bishop making an appointment, such merely human fallibility is practically assumed to be impossible.

In this state of affairs, it may not be without profit to ex-

mine anew the measure that was projected and urged in 1820 by some of the leading men of the Church, whose names were, and still are, held in high repute. It was not then as necessary as it is now; and yet more than *two thirds* of the Conference voted for it, and *two* of the three bishops favored it, and they were so settled and grounded in the belief of its importance that they would not retract, though Mr. Soule declined the office of bishop, as we have shown, and the South was also strongly opposed to it. Nor did they recede on their return home. Under date of January 31, 1824, we find a pamphlet addressed to the Baltimore Conference by Alfred Griffith, Gerard Morgan, Beverly Waugh, and John Emory; they say:

> We feel no hesitancy to acknowledge to you that it has been our opinion that the presiding elders ought to be elected by the Annual Conferences. We have believed, with some of the bishops themselves and with very many of our brethren, that this arrangement would afford aid and relief to the bishops, increase our mutual confidence, repel suspicion of unfair representations in the private councils, contribute to the desirability of the episcopacy, make the presiding elder's office also more efficient and agreeable, and thus give additional strength to the various links of our chain of union. . . . But how such a measure can be calculated, as has been represented, to destroy the itinerant general superintendency, and very much injure itinerancy, if not entirely destroy it, we have not been able to perceive. We should be very sorry to think that the itinerancy rests on so slender a foundation—that it is dependent on this fragment of episcopal prerogative—this modification of a fragment of individual power.

And yet the signing of this document did not seem to damage the reputation of its authors as loyal Methodists, for Mr. Emory was elected to the office of bishop in 1832 and Mr. Waugh four years later.

If the prevailing sentiment of our leading ministers in those days is not a sufficient guarantee for the safety of the measure, we only need to review the long experience of the British Conference. At its first session after the death of Mr. Wesley (1791) it appointed a "Stationing Committee," to assign, under specific instructions, the preachers to their work, and thus supply the churches, and it has maintained that rule of administration ever since with only slight variations. The Stationing Committee now consists of the president and secretary of the Conference, who are *ex-officio* members; of one secretary of the

Foreign and one of the Home Mission Fund, who are drawn by the departments; of one representative of each of their four theological colleges, who are chosen by the staff of their several colleges; and one representative of each of their thirty-five districts, who is chosen by ballot by the district meeting—generally the chairman of the district; making in all *forty-three* members. These men proceed in their work under the following directions:

> The representative of each district shall send to the secretary of the Conference, not later than the 27th day of June in each year (a month before Conference), upon a schedule to be provided by him, complete lists of (1) the arrangements provisionally made for the stationing of ministers in his district; (2) the invitations accepted by ministers in his district to circuits in other districts; and (3) all ministers in his district for whom no arrangement has been made: from these lists the secretary of the Conference shall compile, and cause to be printed in a convenient form for use in the Stationing Committee, one complete list of all arrangements thus provisionally made; and a separate list of all ministers for whom provisional arrangements have not been made; and a copy of these lists shall be sent to each member of the Stationing Committee at least seven days before the meeting of that committee.*

A few days before the session of the Conference the committee meets, and when it completes its first draft of the appointments a copy is sent to each absent preacher and board of stewards, "that the committee may be enabled to please every one as far as possible." After hearing from the circuits, the appointments are revised, and read in the Conference, and recommitted for such further revision as may be found necessary. Toward the middle of the session they are read in the Conference again, and laid upon the table, and remain open to alteration by the Conference until near its close, when they are corrected and confirmed. Thus the preachers and circuits know what is proposed for them soon after the opening of the Conference, if not before, and are at liberty to express their approval or dissent, and ask for any desired change. But where they negotiate they may know at the close of the March Quarterly Meetings; for the committee and the Conference court pre-arrangements, legitimately made, rather than suspecting and defeating them.

The Conference also determines how many districts and cir-

* Minutes of Conference, 1885, p. 284.

cuits it will have, and elects the chairmen, rather than leave all or any of these responsibilities to its president. And still the itinerancy abides in full force, and works with less friction than with us. At least, we never hear of rebellion among preachers or circuits on account of the appointments, or of any desire to change the plan. I mention these facts in answer to the gratuitous claim that episcopal sovereignty in making the appointments is necessary to the maintenance of the itinerancy.

We have no objection to the office of either bishop or presiding elder. We are indeed more than willing that both shall be retained. Nor do we complain of wrongs or hardships. Our bishops have generally done about what was required of them by the Discipline, according to their understanding of the subject. But we think the General Conference requires too much of them—more than it is in the power of mortal man to do well under their circumstances. And the object of this writing is to relieve them, and secure a more satisfactory and effective distribution of ministers among the people. How this can be done, if at all, is a question which admits of many different opinions. The writer has personally discarded most of the plans that have been offered during the last half-century, generally for the reason that they were too revolutionary, and tended to destroy rather than improve. That adopted by the General Conference in 1820, however, is conservative. It was the result of a compromise after all previous propositions had failed. The subject was referred to a committee of six, three from each side, with instructions to confer with the bishops and report what alterations might be made to conciliate the wishes of brethren on the subject. It avoids the direct election of presiding elders, independently of the bishops, which has been objected to because it leaves too much room for electioneering, and gives the bishop no part in the selection of his council. On this plan the vote is to be taken by ballot and without debate, and must follow pretty closely upon the nomination by the bishop, and will be likely to give the real preference of the Conference. If neither of the nominees obtains a majority, the bishop will be obliged to nominate others. But the presumption is, that in most cases the matter will be settled by the first ballot.

On our present plan a bishop is liable to be influenced in the selection of an elder by personal friendship or sympathy, or

perhaps by a desire to gratify particular parties outside of the Conference. Under the proposed arrangement, he will be somewhat restricted in these inclinations, in view of obtaining the indorsement of the Conference. It will certainly save the preachers from being obliged to submit to the oversight of men whom they deem unsuitable for the position. Then the elder, when thus appointed, will be an officer of the Conference; not of the bishop only, or of the bishop and a single district. This will be likely to stimulate him to acquit himself as one who must give account. Now if a man desires the office, as some do, he naturally seeks to conciliate the bishop. Under the plan proposed, he will be obliged to have the confidence of the Conference as well. Then too, while he will have special charge of a single district, he will be responsible to a certain extent for the appointments on all the districts, and will seek to become acquainted with the peculiarities of all the preachers and churches, that he may advise and act understandingly in the cabinet.

What is meant by the second resolution, constituting the presiding elders the "advisory council of the bishop," is not quite clear. I understand it to mean more than to give advice. That right they always had, if asked. I think it was intended to restrain the bishop from making any appointment without the approval of a majority of his council. If it means less, it leaves the appointments to the discretion of one man, as they now are. With my construction of the plan adopted in 1820, it will afford many advantages.

1. *It will greatly relieve the bishops.*

The responsibility of stationing so many preachers, and supplying an equal number of churches with pastors, is simply tremendous. If it were in the Romish Church, where the priests are not encumbered with families, and where all are financially provided for in advance, it would be much less. But it is far otherwise with us. Most of our preachers have families that are dear to them as life itself, and their comfortable support depends entirely on the financial ability and disposition of the church to which they shall be sent. The support usually furnished the preachers ranges from two hundred to five thousand dollars per annum, and the places and people vary in desirableness in about the same proportion. So that when a bishop sits

down to station the preachers in any Conference he needs to consider all these interests, as well as their personal adaptations. Every thing of earth, if not of heaven, is in his hands, and if he contemplates the far-reaching results of his decision he must be oppressed with a sense of his responsibility.

The bishop that could hurry off the appointments with little concern, trusting in God that they will be overruled for good, would show that he is not the right sort of a man for the office. These appointments carry with them the collection and appropriation of about eight millions of dollars, more than five times as much as all our benevolences put together; and the proportion of this sum which each preacher shall receive is largely determined by the decision of the bishop who appoints him.

But what can he do? There is, for instance, a Conference of two hundred and forty preachers, one half of whom must be changed; yet he does not know the particular adaptations of one in ten of them, possibly not of one even, and is no better acquainted with the churches to be served; but the appointments cannot be postponed. How can a bishop fail to be overwhelmed with solicitude if he has the heart of a true Methodist preacher? If our preachers were foreign missionaries and our people heathen, their cases would command the long and continued study of many minds to adjust them one to another, and to use the large amount of money involved to the best advantage. But being in the "regular work," the bishop is required to station every preacher and supply every church on his own judgment, and that within a very few days.

But this does not show the full extent of his perplexity. A large majority of our preachers seldom, if ever, approach a bishop at all in relation to their appointments. The same is true with most of our churches. But we have a class of pastors and churches which are not so submissive or modest. They *know* what they want and what ought to be done, and they have the courage of their convictions, and set themselves to work to make the bishop see things as they do, and accommodate their wishes. This sometimes leads to the adoption of resolutions and letters to the bishop, in advance of his arrival, expressing their desires and the reasons why he should gratify them. Some preachers desire to remain

the second or third year where they are not wanted, and others wish to be appointed to places to which they are not invited. These measures are often followed by the intervention of personal friends, classmates, or family relations, urging the bishop to grant the desired appointment. But when he gets into the cabinet he finds counter petitions and other information that create doubt in his mind as to what he ought to do. But he must decide the question, and often does so without asking the advice of the elders, and sometimes against their earnest wishes. I speak advisedly.

The plan will help the bishops, too, in determining how many districts a Conference shall have. This question has occasioned much dissension. Western bishops used to be alarmed for New England Methodism when they found from forty to sixty preachers on a district, and desired to restore them to twelve or fifteen, which was the orthodox number in the days of horseback travel. And one bishop—not a Western man, by the way—clandestinely foisted an additional district upon a Conference in the East, where he presided. It was done so adroitly that the Conference knew nothing of it until it was officially announced, and then it was too late for Conference action that year. But early in the next session another bishop was almost unanimously requested to restore the old number of districts. This was a severe trial to him, as he did not like to interfere with the administration of his colleague; but it was of no use, entreaty was in vain, and he did it. But that imposition gave two old presiding elders a new lease of official life for four years each, and afflicted the new one. The action was, however, according to law, though the preachers thought it unreasonable.

A modification of this kind, if properly arranged, will relieve the bishops also in the matter of "transfers," which are becoming a fruitful source of dissatisfaction and complaint. I say this without meaning to express any prejudice against them, for I believe them desirable if suitably made, and that they may be profitably multiplied. But they require thorough investigation and pre-arrangement, for which our few bishops have little time. Yet they have complete control, and do make transfers without any apparent reason. Cases of the kind have lately occurred which created great distress of body and mind, throwing preachers entirely out of place and support for a

whole year. But all the offending bishop needs to say in self-defense is, that he acted according to his best judgment. That may be true; he is not so much to blame as is the General Conference for exposing traveling preachers to such painful possibilities. The council proposed would preclude them.

2. *The plan will vitalize and dignify the office of presiding elders.*

These officers are now the agents of the bishop.* Of course they are officially powerless in his presence; but in his absence they have high authority, involving episcopal functions, not including the annual appointments. In those matters they are consulted and trusted, while in making the appointments, if they assume any control, they are distrusted; so that many preachers and churches prefer to take their chance to see the bishop and do their business directly with him. But should we make them responsible in part for the appointments, and give them a vote in the cabinet, they at once become assistant bishops in this respect also, through and by whom all negotiations can be made. They will then be the agents of the preachers and churches as well, and adjust them to each other.

3. *The plan will improve the condition of the preachers in many respects.*

It will at least secure to them free consultation and a better knowledge of their proper standing among the churches, which can hardly fail to stimulate to higher endeavors. The idea that they cannot be trusted with the facts in their own case, whether favorable or otherwise, is mortifying to self-respect. The secrecy thrown over this whole business is an offense to Christian manhood. It must be a pleasure to a preacher to know that he is wanted somewhere, and that his destiny is being considered by those who have time and authority in the premises, and is not left to the hurry and turmoil of the Conference session. It will save worthy men and women from a world of anxiety before the Conference, and many painful surprises at its close.

Then, improving the fitness of the appointments, it will lessen the frequency of removals at the close of the first and second year. Many move oftener than would be at all necessary to the highest success if the appointments were properly adjusted. One presiding elder lately informed me that he

* See Emory's *History of the Discipline*, p. 397.

went to Conference expecting to have about *fourteen* changes on his district, and returned with nearly *thirty*. I see by the Minutes that *twenty-nine* of his preachers are on their first year, *seventeen* on their second, and *nine* on their third. This is not a rare case, and is the legitimate outcome of our system as it is administered. If this is the best that can be done, it shows lamentable unpopularity in the preachers, or remarkable unsusceptibility in the people to be satisfied.

Preachers are unnecessarily taxed, too, with regard to the *extent* of their removals. I speak now of desirable men who stay two or three years in a place, but who are often sent from one end of the Conference to the other, when wanted near at hand, and not known nor asked for where appointed. Then after a short time they are sent back near their old charge.

The British Conference instructs its Stationing Committee emphatically on this point, to save the preachers and their families hard work and unnecessary expense.

Similar inattention is often manifested in regard to the health of ministers. But our bishops have no time to canvass these matters; it is the proper work of the presiding elders. They can also study the likes and dislikes of pastors as to places and styles of people, and often accommodate them without detriment to the cause. If this plan were adopted it would relieve the itinerancy of many of its unnecessary burdens.

Besides, the brotherly intimacy between the presiding elders and pastors involved in these investigations will create a closer fellowship than ordinarily exists. Elders will not be regarded as the representatives of the bishops merely looking after "complaints and appeals," and other judicial matters, but as co-laborers and brothers beloved, anxious to do the best possible with and for all concerned. And this confidence will give a new charm to the ministry, and lessen the temptation to accept calls to other bodies. Our preachers at the beginning were few, and were graduated largely from farms, shops, and the sea, and when called to preach they were ready to serve anywhere, and under any conditions. Now, we have the largest body of ministers in the country, many of whom are thoroughly educated, and capable of filling the highest positions in any Church. Other denominations are inviting them to their pulpits and professorships, with strong inducements as to salary and other consid-

erations. But most of them are Methodist itinerants from conviction and a sense of duty. To say that it is humiliating to receive their appointments without having been officially consulted as to their necessities or wishes is not unreasonable, and yet, if we are correctly informed, many do so; and even where arrangements have been made with the approval of the presiding elder they have been completely upset by the bishop.

In view of such occurrences it is not wonderful that there is a growing dissatisfaction with our administration. Under the plan which I have ventured to suggest offenses of this character could not occur without implicating a majority of the presiding elders, and would not, therefore, be often repeated.

Should any such plan be adopted, it is probable that negotiations between the pastors and people through the Quarterly Conferences will be legalized, or at least tolerated, among *all* the churches, as they now are among the larger ones, and the secrecy which has generally been enjoined will be superseded by free and brotherly consultations and arrangements. Why not? If military rule was necessary in the days when the bishops and pastors were allowed to receive *sixty dollars* a year "quarterage," and their traveling expenses (if they could collect it), and endured unutterable hardships, it does not follow that it is so now. In the good providence of God, Methodist ministers have come to be respectably supported.

There is another reason for this proposed care in making the appointments. I refer to the new rule, enacted by the General Conference of 1872, making it a penal offense for a traveling preacher to "refuse to attend to the work assigned him," indictable immediately by the presiding elder, and punishable by the committee to the full extent allowed in the case of a crime "sufficient to exclude a person from the kingdom of grace and glory;" namely, "suspension from all ministerial services and Church privileges until the ensuing Annual Conference."* So long as disobedience to the order of a bishop exposes preachers to such painful disabilities the utmost care should be used to make the appointments agreeable, or at least reasonable. This rule places our nearly twelve thousand traveling preachers in a most perilous condition. I was mortified to see it in the

* See Discipline, ¶ 219.

Discipline, but forbear to express my convictions regarding it in this article, except as it affects the present question. It reveals the difference in the treatment of preachers in England and with us. They negotiate by rule, if they can, and have three chances with the Stationing Committee, if they do not, to obtain a modification of their appointments, and one with the Conference afterward, extending over several days. We do not provide for negotiations, nor any free interchange of thought and feeling until the appointments are made. Then they are read by the bishop, when it is too late for revision, and the preachers are sent out to find their new fields, with a presiding elder on their track to arrest and suspend them if they do not occupy them.

Another argument for the measure may be found in a still later rule which provides for the *location* of a man for "*inefficiency or secularity*," without giving him an opportunity to vindicate himself by *evidence* against these charges.* Few men are able to manage unsuitable appointments without incurring the suspicion of one or both of these faults.

4. *The plan will give new responsibility and interest to a large class of our churches.*

I refer to those who take less care of church matters than they ought; receive their preachers without much forethought, and do more or less for their support as they may feel inclined. I cannot blame them much under our present system. But place them on the proposed platform, and make the Quarterly Conferences spokesmen for the people, and they will have something to say. It will give these bodies a certain responsibility, and put our churches about on a level with other denominations in these matters. Presbyterians contract for pastors, but it is not valid without the approval of the presbytery. Congregationalists may do the same, but need the indorsement of a "mutual council." Episcopalians can hire whomsoever they can persuade to serve them, but it goes for nothing unless the bishop sanctions it. Methodists ought to be equally careful in their arrangements, relying on the cabinet to ratify them; which will generally be done, if reasonable. This should extend to all our societies, however small. It will give them a self-respect and an honorable *status* in the community that indiffer-

* See Discipline, ¶ 188.

ence or pauper dependence cannot command. It will also protect them against themselves, and the private intermeddling of individuals. The presiding elder being largely responsible for the appointments, as he now is not, it will be his duty to give them such information and advice as may be necessary to right action.

5. *The plan will also protect preachers and societies against whims and notions* which unaccountably attach to all classes of men, however honest and good. We hear of but one solitary individual who claims to be exempt, and that is the pope of Rome. He assumes to be infallible. Whether he is so or not we need not decide. But our bishops make no such claim. They are good men, but liable to be affected by little things, and to err in judgment. A preacher was present lately when a friend expressed to one of them the great affliction he had imposed on a brother in the matter of his appointment. The bishop replied, "I have little sympathy for him, because of the report he made on periodicals." That bishop believed in our periodicals. Others are profoundly impressed with our missionary work, and estimate men by the amount of their missionary collections, which they are required to report in open Conference. Some believe so firmly in thorough education that they judge men largely by their diplomas, and see little to hope from young ministers who have not been through the discipline of the schools. Besides, bishops are liable to be affected by the speeches and votes of brethren in conference session, or their particular bearing in private life, so as to be more or less warped in stationing them.

This liability is recognized in all departments of responsibility, showing the danger of leaving great questions to the decision of *one man*. The incorruptible Sir Matthew Hale, chief-justice of the king's bench, declined a small present from a rustic neighbor, lest it might influence him in court. The President of the United States is forbidden to receive a present from a foreign government on similar grounds. Nor is he allowed to appoint many of his subordinates without the approval of the Senate. In our courts we require *twelve* men to settle very small differences, and allow an appeal. And how careful our judges are in impaneling a jury to shut out improper influence, and secure a verdict strictly according to law and evi-

dence. Our British brethren made rules long ago to exclude irregular intermeddling with their Stationing Committee, that they might not be diverted from fair and impartial conclusions. But we have no similar rules, and our bishops are exposed on every side, and are almost compelled to make some appointments they would not make were the elders authorized to share the responsibility of their decisions.

The same liability exists in presiding elders, and has sometimes led to great injustice to pastors and societies on their districts. Under the proposed rule each elder will be restricted by his colleagues in this particular, because they will have to share the responsibility of his action.

But some may say, the elders are now doing just what we propose. This is a mistake, though they may be trying to do it. One has lately informed me that he and his colleagues have nearly every thing arranged for the next Conference, five months hence. So they had a year ago, but I happen to know that at the "reading out" last spring they were disappointed, as were many of the preachers and people. And they will be again. The spirit is willing, but the authority is weak. Cases have occurred where the bishop blamed elders for making arrangements, and overthrew them for no other reason, as was believed, than that he was not consulted. A few more such things as have occurred may create a wider agitation. After all, was not the bishop right? According to the Discipline the elder had no business to meddle with the annual appointments. Presiding elders have nothing to do with them, except in the case of a bishop's absence, when they are associated with the Conference and authorized to "regulate" them.* The Discipline says nothing about his making them or helping to make them. It is, indeed, made his duty "to attend the bishop when present in his district, and to give him, by letter, when absent, all necessary information of the state of his district.† Nor are the bishops required to consult them on the subject. They can get information elsewhere, if they prefer it, and they sometimes do, so that the elders are as much surprised at some appointments as are others. My suggestion is, that we endow them with certain powers in this connection, that they may help the bishops where they most need wise counsel and support.

* Discipline, ¶ 168. † *Ibid.*, ¶ 171, § 7.

Is it said that *usage* gives them a part in the business, and that the bishops do call them together and consult them? We admit it, but the usage is entirely optional with each bishop in his own administration, and gives no rights or authority to the others. Some bishops depend largely on them, while others know, or think they know, enough without their aid, especially in difficult cases. But is it safe to leave such important interests to them in their circumstances? We practically say it is not, in every other department; why not apply the same rule of common sense to this?

This subject appeals especially to pastors and churches. Bishops can but approve of the measure proposed unless they covet power, or perchance consider a bishop mysteriously endowed by God with extraordinary wisdom to control these supreme interests. As to more than *five hundred* presidents, professors, agents, teachers, chaplains, etc., among us, they cannot feel the pressure of the itinerancy indicated, because they make their own bargains, and only go where they please, and their appointment by the bishop is merely nominal, to allow them to occupy their positions without leaving their respective Conferences. But the pastors and churches have much at stake, and should give the subject their prayerful consideration. If they will properly ask for some such change as we have suggested, and use fair and Christian means to obtain it, holding for the present all other questions, however important, in abeyance, it will be granted. It is so reasonable that it would have been adopted years ago but for the fact that it was complicated with other changes of damaging tendency.

But if the pastors and churches are satisfied with things as they are I have no more to say, and will quietly take my seat, hoping to have the credit of being sincere though I may be in error.

## Art. V.—THAYER'S GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT.*

The publication of this lexicon unquestionably brings in a new epoch for English-speaking students of the Greek Testament. With most of them it will doubtless soon supersede all others for constant use, and will thus enter as a powerful factor into all scholarly interpretation of the New Testament in England and America. It will affect commentaries, sermons, Sunday-school expositions, and other religious literature. It will be employed as a weapon in doctrinal controversies, as a key to unlock difficulties in exegesis, as the chief help to the critical understanding of the Greek Testament. During its shorter or longer supremacy as our leading New Testament lexicon it is sure to wield great power within its realm. And so, like the subjects of a new sovereign, we naturally inquire, with no little solicitude, into the history and qualities of this newest authority. Here it is with its broad, clear, regal pages;† but what is its lineage, and what its character?

### Development of Greek Lexicography.

To rightly appreciate this lexicon and understand its marvelously composite character, it seems necessary to review briefly the origin and growth of Greek lexicography. Following the preface of this book is a list of about three hundred and forty ancient authors who are quoted or referred to in the body of the work. These names represent the extensive extant Greek literature which has been minutely examined during many centuries by countless scholars. The vast mass of lexical material thus laboriously accumulated has been arranged and rearranged in various ages and countries, in accordance with many plans and in different degrees of completeness, until

* *A Greek-English Lexicon of the New Testament;* being Grimm's Wilke's *Clavis Novi Testamenti.* Translated, Revised, and Enlarged by Joseph H. Thayer, D.D., Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University. Pp. xix, 726. New York: Harper & Brothers. 1887.

† The thick, agreeably tinted paper, the distinct and wisely varied type, and the press work approach very near to practical perfection. Some might prefer a thinner paper, like that of the last edition of Liddell and Scott, and a little clearer marking of the secondary subdivisions.

gradually a genuine science of lexicography has been developed which within our own century has attained an excellence leaving little to be desired. No literary works have so good a claim to the well-worn illustration of the coral reef as the great lexicons, for their foundations have been built up by the patient industry of numberless, and for the most part forgotten, toilers.

The beginnings of Greek lexicography are doubtless to be sought in the glosses or explanations written here and there upon the margins of early manuscripts to explain obsolete or foreign words (γλῶσσαι). Separate collections of these words, with their interpretations for convenience, formed glossaries, which were the rude germs of the later lexicons. The next step was the extension of their scope so as to include the more difficult Greek words, which were explained in the same language, with some consideration of synonyms. The explanation of foreign words in Greek or Latin introduced the practice which led to bilingual dictionaries. Here were the principles of the modern lexicon, but in completeness and arrangement the work was very crude. Although China puts in her claim to the earliest of dictionaries, and sets its date at about 1100 B.C., and rudimentary dictionaries have been discovered on ancient Assyrian bricks, yet modern lexicography recognizes its beginnings and development as thus directly connected with Greek and Latin literature. Worthy of special notice in this connection are the Latin Glossary of Varro, "the most learned of the Romans," which was dedicated to his contemporary Cicero; the famous Onomasticon of Julius Pollux, each of the nine books of which was inscribed to the author's imperial pupil and patron Commodus; the Greek lexicons of Phrynichus in the second century, Hesychius in the seventh, Photius in the ninth, Suidas in the eleventh, and Phavorinus in the sixteenth. With the revival of learning and invention of printing there arose a great demand for Greek-Latin lexicons, to which the early printers responded in a princely fashion. The crowning achievement of this period was the immortal *Thesaurus Linguæ Græcæ* of Henry Stephens. The publication of its five mammoth folio volumes (in 1572) led him eventually to bankruptcy and insanity. Hallam says of this work: "In comprehensive and copious interpretation of words,

it not only left every earlier dictionary far behind, but it is still the single Greek lexicon; one which some have ventured to abridge or enlarge, but none have presumed to supersede." The *Thesaurus* has been twice republished with additions, in London (1815–28), by Valpy, and in Paris (9 vols. folio, 1831–65), by Didot. The names of Schneider, Passow, Pape, Rost and Palm, and Liddell and Scott bring us, in general Greek lexicography, down to the present time.

### New Testament Lexicons.

New Testament lexicography, though resting upon the common early foundations described above, and especially upon the works of Suidas, Hesychius, and Phrynichus, yet has had an important historical development of its own. From a long list* I shall mention only those lexicons which seem most important and interesting.

A vocabulary of the words in the Greek Testament was given in the Complutensian Polyglot (published in 1520); yet the first important New Testament lexicon to be printed was that of Flacius, forming a part of his *Clavis Scripturæ Sacræ* (1567). This passed through eight editions, and "served as a storehouse in which the exegetical products of the Reformation were collected."† Less dogmatic and polemic, and nearer to our modern ideal, was the lexicon of Pasor (first ed. 1619). Of moderate size, clear in its definitions, and nearly neutral in regard to disputed doctrines, it passed through more editions and was more widely circulated than any New Testament lexicon before or since. Not less than twenty different editions appeared, and as many distinct abridgments. Stock (in 1725) followed a more definite plan, and endeavored to arrange the meanings of the words in a strictly logical order, though his system was somewhat artificial and cumbersome. Mintert (1728) adopted the alphabetical in place of the prevailing etymological order, marked some various readings, and compared the New Testament diction with the Hebrew and the usage of the Septuagint.

* Schleusner gives in a literary notice following his preface a list of thirty-six different New Testament lexicons published between 1552 and 1799.

† Grimm, in the *Studien und Kritiken*, 1875, p. 486, to whose article, *Krit. geschichtl. Uebersicht der N. T. Verballexica seit der Reformation*, I am indebted for many of the facts in this section, though they have been verified so far as possible by personal examination and from other authorities.

His citation of the passages in which a given word occurred was most awkwardly made in the order of their occurrence in the canon. The word *καί* thus arranged occupies fifteen pages!

Schöttgen, who had, in connection with an edition of Pasor, insisted upon that method of interpretation which is now called the grammatico-historical, published his own lexicon in 1746. As this was based upon sound hermeneutical principles, enriched from the editor's Hebrew and Talmudical learning, and contained references to the usage of the Septuagint, it marked a considerable advancement, and, as edited by Spohn (1790), was the best New Testament lexicon of its time.

A critical study of the defects of New Testament lexicons having been made by J. F. Fischer during a period of eighteen years (to 1791), his pupil Schleusner, profiting by his master's work, and reaping a rich harvest from the philological and exegetical labors of the time, issued his lexicon in 1791. This was a most valuable collection of materials but was miserably arranged, and conspicuously failed to distinguish between the real signification of a word and its special sense or application in a given passage. It was in bondage also to a false grammatical system. It was through this lexicon that Moses Stuart was initiated into New Testament learning.* Schleusner practically occupied the field by his various editions until 1821. But the great advancement in philological and exegetical studies led to a marked improvement in the science of lexicography. In 1810 Gesenius published his first Hebrew lexicon, in which, according to Dr. Robinson, "was first exhibited a complete specimen of what may be termed the *historico-logical* method of lexicography; which first investigates the primary

* Professor Stuart's testimony will interest many students: "This I know, that my eyes have been pained and my mind often vexed with spending not hours merely, but almost quarters of an hour, in searching out some specific thing, which was surrounded by such a host, that one might almost as well look for an individual in the army of Bonaparte, without consulting the clerk's roll, as find a particular meaning in Schleusner and other lexicographers."—*Bibl. Repos.* vol. viii, p. 489. Yet he exclaims elsewhere: "Good old Schleusner, peace to his ashes! . . . for he was the harbinger of a brighter day for New Testament philology. 'With all his faults we love him still;' for under his guidance we made our *début* on the field of New Testament philology. . . . In Schleusner we see the transition state from the old *régime* to the new."—*North American Review*, vol. cl, pp. 269, 275.

His citation of the passages in which a given word occurred was most awkwardly made in the order of their occurrence in the canon. The word καί thus arranged occupies fifteen pages!

Schöttgen, who had, in connection with an edition of Pasor, insisted upon that method of interpretation which is now called the grammatico-historical, published his own lexicon in 1746. As this was based upon sound hermeneutical principles, enriched from the editor's Hebrew and Talmudical learning, and contained references to the usage of the Septuagint, it marked a considerable advancement, and, as edited by Spohn (1790), was the best New Testament lexicon of its time.

A critical study of the defects of New Testament lexicons having been made by J. F. Fischer during a period of eighteen years (to 1791), his pupil Schleusner, profiting by his master's work, and reaping a rich harvest from the philological and exegetical labors of the time, issued his lexicon in 1791. This was a most valuable collection of materials but was miserably arranged, and conspicuously failed to distinguish between the real signification of a word and its special sense or application in a given passage. It was in bondage also to a false grammatical system. It was through this lexicon that Moses Stuart was initiated into New Testament learning.* Schleusner practically occupied the field by his various editions until 1821. But the great advancement in philological and exegetical studies led to a marked improvement in the science of lexicography. In 1810 Gesenius published his first Hebrew lexicon, in which, according to Dr. Robinson, "was first exhibited a complete specimen of what may be termed the *historico-logical* method of lexicography; which first investigates the primary

* Professor Stuart's testimony will interest many students: "This I know, that my eyes have been pained and my mind often vexed with spending not minutes merely, but almost quarters of an hour, in searching out some specific meaning, which was surrounded by such a host, that one might almost as well look for an individual in the army of Bonaparte, without consulting the clerk's rolls, as find a particular meaning in Schleusner and other lexicographers."—*Bibl. Repos.*, vol. viii, p. 489. Yet he exclaims elsewhere: "Good old Schleusner, peace to his ashes! . . . for he was the harbinger of a brighter day for New Testament lexicography. 'With all his faults we love him still;' for under his guidance we made our *début* on the field of New Testament philology. . . . In Schleusner we see the transition state from the old *régime* to the new."—*North American Review*, vol. cl, pp. 269, 275.

and native signification of a word, and then deduces from it in a logical order the subordinate meanings and shades of sense, as found in various constructions and in the usage of different ages and writers." Clumsy and artificial classifications, with their formal divisions of *proprie, per synedochen, per metonymian, generatim, speciatim*, etc., gave place to a more natural and logical arrangement. In 1819 the third edition of Schneider's *Greek-German Lexicon*, with its wealth of poorly arranged material, evoked general and severe criticism, and during the same year there was issued the first part of Passow's first edition in accordance with the newly accepted scientific principles. In New Testament lexicography the need of a similar reform was felt, and two important and rival lexicons soon appeared, that of Wahl in 1821, and Bretschneider's in 1824. Both greatly surpassed Schleusner in arrangement and accuracy, and each had its own peculiar excellencies. Wahl had a wider acquaintance with the classics, and gave the most painstaking attention to logical order and minute subdivision: but he paid too little regard to the influence of the Old Testament upon the style of the New, and, as Professor Stuart has said, "his lexical trees sometimes look like our Lombardy poplars." Bretschneider, who was a man of far greater talent than Wahl, gave careful attention to the Septuagint, the Old Testament Apocrypha, and the writings of Josephus, Philo, and the early Church Fathers. The first edition of Robinson's lexicon was a translation of Wahl's *Clavis*, with some additions from Schleusner and other sources, and a little original work. His later editions embody the results of his independent research and judgment, yet they are in the main a combination of the best things from these two German lexicons, supplemented from the best commentaries and grammars. The influence and usefulness of this scholarly, practical, and conservative lexicon in America and England have been beyond estimate. It is probably true that until the publication of Grimm's work it was the best New Testament lexicon, for ordinary use, existing in any language.

### Wilke's Clavis.

The title-page of our new lexicon informs us that it is "Grimm's Wilke's *Clavis Novi Testamenti*, translated, revised,

and enlarged." In reality, very little of its substance or excellence is due to Wilke. Schürer has criticised the retention of his name in Grimm's second edition as a curiosity. Yet as Grimm's work owed its existence, plan, and name to Wilke's, it seems best to refer briefly to the *Clavis* and its author. The various editions of Bretschneider appeared between 1824 and 1840, and those of Wahl between 1829 and 1843. In 1841, Christian Gottlieb Wilke issued his *Clavis Novi Testamenti Philologica*. The author, who was born in 1788, was pastor at Hermannsdorf near Annaberg, spent some years in private life in Dresden and Würzburg, and eventually in the latter city entered the Roman Catholic Church. Besides the *Clavis* he published (in 1843) a work on New Testament interpretation, and another on the rhetoric of the New Testament. Reuss speaks of their philological spirit and minutely accurate schematic method. Winer regarded the latter as worthy of attention. After becoming a Catholic, he undertook the preparation of another New Testament lexicon for the especial use of Catholic theological students. Before this was fully printed he died, in 1856. From his manuscript the work was published in 1858. In this lexicon he showed, according to Grimm, notwithstanding its numerous faults, remarkable independence for a Catholic convert.

The *Clavis*, written while Wilke was still a Protestant of the rationalistic stamp, was reissued in a new but unchanged edition in 1850. Professor Grimm criticises it very severely in the *Studien und Kritiken*, and in the preface of his lexicon. He says that it is extremely superficial and abounds in mistakes, that "in it the careless use of Schleusner, Wahl, and Bretschneider has left very evident traces. Fritzsche not unjustly said of its editor, that 'if he had possessed as much learning, diligence, and good judgment as he had arrogance he might have written a very useful New Testament lexicon.'" Yet Professor Grimm adopts as an index to his own purpose these words of Wilke: "I decided to produce a book which should furnish to the students of the New Testament every thing which they should seek in it which was suitable and necessary for laying open the meaning of the sacred Scriptures, rightly divided and arranged in a convenient and simple order, which should not overwhelm them with a confused mass of observa-

tions, but should set before them the words and their meanings so arranged as to be examined with little difficulty."

### Grimm's Lexicon.

When, after a few years, the entire second edition of Wilke's *Clavis* had been exhausted, the owner of the copyright desired Professor Grimm* to prepare a new edition. He promised to do so, though only knowing the lexicon by the unfavorable public judgment. He says: "After a careful personal examination I was convinced that it was still worse than its reputation, and that only by the writing of an entirely new work could it be improved." At the wish of the publishers he retained Wilke's name on the sub-title-page. With the *Clavis* as a sort of scaffolding he began the construction of a new lexicon in accordance with the most approved principles of lexicography. He sought to arrange the meanings of the words in their historical and logical order, and to make his treatment as brief as perspicuity would allow. He laid under especial contribution the New Testament lexicons of Schleusner, Bretschneider, and Wahl, and Wahl's *Clavis Apocryphorum;* such classical lexicons as Stephens's *Thesaurus*, Passow (as edited by Rost and Palm), and Pape; the works of the ancient lexicographers Hesychius and Suidas; the leading Greek philologists, such as Fischer, Winer, and Buttmann; and finally and notably such exegetical writers as Fritzsche, Meyer, De Wette, Bleek, and Tholuck. It is not surprising that a distinguished scholar by seven years of labor on sound principles and with such helps produced a lexicon which took the highest rank in Germany, and has maintained it to the present time.

### Thayer's Lexicon.

The first part of Grimm's lexicon was published in 1862. Before two years had passed Professor Thayer,† then occupying the chair of sacred literature in the Andover Theological

* Carl Ludwig Wilibald Grimm is now Honorary Ordinary Professor of Theology at the University of Jena. His chief work is entitled, *Institutio Theologiæ Dogmaticæ Evangelicæ* (1848 and 1869).

† Joseph Henry Thayer was born in Boston, Mass., in 1828, was graduated at Harvard College in 1850, and from Andover Theological Seminary in 1857. He served as pastor of Congregational churches in Quincy and Salem, Mass., from 1858 to 1864, with an interval of service as a chaplain in the army; Professor of Sa-

Seminary, had arranged with Professor Grimm and his publisher for the reproduction of the book in English. This was announced in the *Bibliotheca Sacra* for October, 1864. The work was immediately begun, but suffered from several interruptions. These were of such a nature, however, as to substantially advance the work. Professor Thayer undertook the translation and editing of Lünemann's edition of Winer's New Testament Grammar, and afterward that of Buttmann. Meanwhile the American Revision Committee had been organized, and Professor Thayer became a prominent member, and the recording secretary of the New Testament Company. In August, 1873, he announced the translation completed, and the work of verifying the references drawing toward a close. There remained "the editorial labor requisite to adapt it to the needs of English speaking students." In 1879 a new edition of Grimm's lexicon was issued, to which Professor Thayer contributed over *four thousand* corrections in references. Finally, on Christmas day, 1885, twenty-one years after the first announcement of the lexicon in this form, the American editor signed the preface of his completed work.

The task of translating from the Latin, while fundamental, and demanding scholarship and literary ability in a high degree, was relatively a small part of the undertaking. The result is manifestly an accurate rendering into idiomatic English. It has little or none of that awkwardness of style which mars so many translations. Sometimes a word is wisely left untranslated (as *animalis* under ψυχή), or a knot is apparently cut (as in translating *physicæ*, "essential," under ζωή 2.a, where the more obvious rendering of "physical," which is given under λόγος III in a similar formula, seems inadmissible). And some freedom is taken in the form of statement (as under μονογενής), but examination shows that in these cases it was to preserve the real spirit and meaning of the original that the letter was sacrificed.

Several processes in the American editing may be noticed together, which involved accuracy, wide research, and almost infinite patience, but which are largely of a mechanical nature,

cred Literature in Andover Theological Seminary, 1864-1882; appointed Bussey Professor of New Testament Criticism and Interpretation in the Harvard Divinity School in 1884.

and whose results are not at once apparent. Of this sort was the repeated verification of all the biblical and classical references,* and most of those to modern works. Of separate entries in the vocabulary, Professor Thayer has made over ninety, consisting mainly of forms peculiar in their spelling which are found in critical texts, but also of some words occurring in the text or margin of recent editions of the Greek Testament. Younger students will have reason to be especially grateful for some of the former, such as *ἐξέφνης*, *κρεπάλη*, *ἐφνίδιος*, and all will value such additions as *ἔλιγμα*, *ἐπικεφάλαιον*, *δύσις*, *καταυγάζω*, *συμφύω*, and *συνκατανεύω*. Of each verb those representative forms which occur in the New Testament are fully and exclusively given, and there is added to the verbs those compounds, formed with prepositions, which are used by the sacred writers. There are quite copious additions to the notes, indicating extra-biblical usage, to the cross-references and to the lists of the various readings from the critical texts, in which all of those from Tregelles and from Westcott and Hort have been incorporated. Of the same nature is the labor expended upon the Appendix. This contains a table of all the forms of the verbs which are likely to cause the beginner any perplexity. It has full lists of the words borrowed from the Hebrew, Latin, and other foreign tongues. For advanced scholars is given a classification of the extra-classical words under the headings, "Later Greek Words," and "Biblical Greek, including Biblical Words and Biblical Significations." The next section presents the words peculiar to individual New Testament writers. These lists are doubtless the best of the sort in existence, and will prove valuable to the most learned New Testament scholars.

With the treatment of etymology the American editor entered upon work of a higher grade. The principle adopted was "to give the derivation in cases where it is agreed upon by the best etymologists, and is of interest to the general student." The original statements in this department have been further supplemented by references to the works of Curtius, Fick, Vaniček, Pott, and others. Among the corrections that under *αἰών* is noteworthy. Grimm favors the view that the word "is so

* The Rev. Dr. George B. Jewett, of Salem, Mass., who had rendered most valuable assistance in this and some other parts of the revison through many years, died last summer without having seen the completed work.

connected with *ἄημι, to breathe, blow*, as to denote properly *that which causes life, vital force.*" Thayer corrects this by the statement that it is "now generally connected with *αἰεί, ἀεί*," and adds abundant references. Under *συκοφαντέω* Grimm, giving the derivation of *συκοφάντης*, as from *σῦκον* and *φαίνω*, says, "At Athens those were called *συκοφάνται* whose business it was to inform against any one whom they might detect exporting figs from Attica." A reference to Liddell and Scott calls attention to a conjecture far more in harmony with history, the probabilities of the case, and the significant use of the word in Aristophanes. The theory that *θεός* originally signified *the implored one* is stated with references to the other views. Other additions are, that the primary sense of *ἱερός* is thought to be *mighty;* that *πατήρ*, from the root *pâ*, means, literally, "nourisher, protector, upholder;" that *μήτηρ*, from the Sanskrit *mâ*, "to measure," denotes either the "molder" or the "manager," and that *δίκη* is allied with *δείκνυμι*. These and others like them are substantial and valuable improvements, and we are tempted to wish that Professor Thayer had gone further in this direction; yet it seems only reasonable to trust his judgment as to the limits of certainty and profit. The means of further investigation are easily available, and the niceties of etymology, though fascinating, are often misleading to the interpreter and a serious hinderance in the practical work of the class-room.

One of the most welcome and valuable features of the lexicon is its treatment of *synonyms*. The plan of this was happily conceived and has been admirably executed. The choicest material has been selected from Schmidt, Trench, Tittmann, Green, and the best commentators, and expressed with brevity and clearness. Some of these notes are marvels of condensation and precision. Take for example this extract from the discussion of synonyms under *δέησις*: "Thus in combination *δέησις* gives prominence to the expression of personal need, *προσευχή* to the element of devotion, *ἔντευξις* to that of child-like confidence, by representing prayer as the heart's converse with God." References are also given here to the lexicon of Sophocles, to Trench, Bishop Lightfoot, Ellicott, and Huther. Under *βοάω* we read: "Thus *καλεῖν* suggests intelligence; *βοᾶν*, sensibilities; *κράζειν*, instincts;

hence *βοᾶν*, especially, a cry for help. *Κραυγάζειν*, intensive of *κράζω*, denotes to cry coarsely, in contempt." What could be briefer and more to the point than the following: "Ἀργός, *idle*, involving blameworthiness; *βραδύς*, *slow* (tardy), having a purely temporal reference and no necessary bad sense; *νωθρός*, *sluggish*, descriptive of constitutional qualities and suggestive of censure."

Without multiplying examples I will refer to interesting discussions under *αἰτέω*, *αἰώνιος*, *βίος*, *διάκονος*, *γινώσκειν*, and *κόλασις*.

A closely packed column is devoted to the much vexed and vexing distinction between *βούλομαι* and *θέλω*. Some seventeen authorities are arrayed as favoring the view "that *θέλω* gives prominence to the emotive element, *βούλομαι* to the rational and volative; that *θ.* signifies the *choice*, while *β.* makes the choice as *deliberate* and *intelligent*. Yet they acknowledge that the words are sometimes used indiscriminately, and especially that *θ.*, as the less sharply defined term, is put where *β.* would be proper." Professor Thayer thinks the predominant usage of the New Testament is evidently in favor of this view. He cites on the other side more than a dozen names. This presentation is remarkably full, fair, and clear. It is probably as decisive as the state of the problem allows. The statements of Liddell and Scott, Robinson and Cremer are meager and unsatisfactory in comparison, especially for the theological student.

Another distinguishing characteristic of the lexicon, and one of the highest value, is found in its abundant *references* to the best grammars, Bible dictionaries, and commentaries. This part of the editing demanded an accurate and extensive acquaintance with the best exegetical literature, wise discrimination, and great self-control. Authorities could be indefinitely multiplied to the discouragement or misdirection of the student. So far as I have examined the references, they seem to me to exhibit a rare union of learning, candor, and practical judgment. The lexicon becomes thus, not only a philological key to the Greek Testament, but also an invaluable index to the best exegetical literature. It points the inexperienced student or the busy pastor, wishing light upon a difficult word or phrase, to the best sources of information. The veteran Jena professor gives his view, and perhaps refers to other authorities

on the difficult phrase; and then Professor Thayer, after more than twenty years' experience in teaching American students, knowing their stand-point, difficulties, and facilities, says to the inquirer, "Having carefully reviewed what Grimm has written, I advise you to consult further these volumes on the pages given." How absolutely beyond estimate is the value of such assistance! The student is directed immediately to what are believed to be the best results attained by the ablest scholars. He is saved from wasting time and energy in fruitless search or attention to inferior writers. One has only to consult a few of the passages to which Dr. Thayer has referred in Meyer, Weiss, Godet, Lightfoot, Ellicott, Morrison, etc., to appreciate the real and sufficient reason for his references. Many a teacher of exegesis will find in these the very ones which he has selected, after careful research, as the best to give to his classes. Thus to a certain extent the lexicon supplies to the solitary student the place of an able instructor. Yet it also allows the standard of class work in the seminaries to advance to a higher standard. This part of the lexicon will be, naturally, the first to become antiquated, and the margin becomes actually tempting in the opportunity it affords for valuable additions.

### Interesting Words.

To test the combined product of the two editors, we naturally turn to words involving cardinal doctrines, and also to others, not so important, which for varying reasons are of special interest. Let us examine a few specimens of the latter class, and first the two which are in the Lord's prayer. To ἐπιούσιος more than a column is devoted. A list is given of the principal authorities, including Tholuck, Bleek, and Cremer, who follow Origen in deriving it from οὐσία, and translate ἄρτος ἐπούσιος, *bread for sustenance*, and then of those, among whom are Weiss and Delitzsch, who derive it from ἐπεῖναι (and particularly ἐπών), and understand it to mean bread *which is ready at hand* or *suffices*. Grimm agrees with Fritzsche, Winer, Meyer, Bishop Lightfoot, and others in deriving it from ἐπιών, ἐπιοῦσα, "with reference to the familiar expression ἡ ἐπιοῦσα (*sc.* ἡμέρα), and that ἄρτος ἐπιούσιος means *food for the morrow*, that is, *necessary* or *sufficient food*. Thus ἐπιούσιον and σήμερον admirably answer to each other, and that state of

mind is portrayed which, piously contented with *food sufficing from one day to the next*, in praying God for sustenance, does not go beyond the absolute necessity of the nearest future. . . . Nor is the prayer, so understood, at variance with the mind of Christ as expressed in Matt. vi, 34, but on the contrary harmonizes with it finely, for his hearers are bidden to ask of God, in order that they may themselves be relieved of anxiety for the morrow." That Dr. Thayer shares this view seems evident from his four references to the full and able discussion of Bishop Lightfoot (Fresh Revision, App.), in which he shows that ἡ ἐπιοῦσα might sometimes refer to the day on whose morning the prayer is said, and that for a translation "the English language does not furnish any one word which would answer the purpose so well" as "daily." That the English revisers agree with Grimm is shown by their marginal note. The American Committee would add to this "or *our needful bread*."

Respecting τοῦ πονηροῦ, in the same prayer, we find under πονηρός 2. b. this statement: "ὁ πονηρός is used pre-eminently of *the devil, the evil one;*" and the passages Matthew vi, 13 and Luke xi, 4, quoted with others, but without comment or reference either here or under τὸ πονηρόν to any different opinion on this matter. This omission is to me the greatest surprise in the lexicon. As it cannot have been the result of oversight it indicates a settled conviction in the minds of the two editors. Yet it seems utterly out of harmony with the prevailing fairness of the book, and especially of the American editor, to omit all reference to the other view, which obtains so widely, is given in the margin of the Revised Version, and is supported by the preference of such critics as Tholuck, Bleek, and Weiss.*

In the article on νόμος is an interesting and valuable contribution from Professor Thayer, on the important and disputed question concerning the use of the word in the epistle without the article. As opposed to the view which has gained ground of late,† that νόμος without the article denotes not the law of

* See Weiss's Meyer (7 *te aufl. l. c.*), and the summary in Schaff's *Companion to the Greek Testament and English Version*, p. 439.

† It is advocated by Bishop Lightfoot, Vaughan, Van Hengel, Weiss, Gifford, S. G. Green, Buttz (in the *Methodist Review* for March, 1885), and others; against Winer, Buttmann, De Wette, Fritzsche, Alford, Ellicott, Dwight, and most modern commentators.

Moses, but law viewed as "a principle," "abstract and universal." This distinction is important, and Bishop Lightfoot says is "indispensable to an adequate conception of the leading idea of St. Paul's doctrine of law and grace," but Thayer claims that it is "contrary to usage," as exhibited in the Old Testament Apocrypha, "and to the context" in certain Pauline passages which he cites.

Under *ἱλαστήριον* we find a list of the leading advocates from Origen to Cremer* of that view which refers the word in Rom. iii, 25, to the *mercy-seat*, but the lexicon, with Fritzsche, Meyer, Godet, Oltramare, and others understands it here as meaning *an expiatory sacrifice.*

Ἄγγελος in Matt. xviii, 10, and Acts xii, 15, is said to refer to guardian angels. The angels of the churches (Rev. i, 20, *sq.*) are "heavenly spirits who exercised a superintendence and guardianship" over the assemblies. The phrase in 1 Cor. xi, 10, *διὰ τοὺς ἀγγέλους*, is explained "*that she may show reverence for the angels*, invisibly present in the religious assemblies of Christians, and not displease them." It is said that "*ὤφθη ἀγγέλοις*, in 1 Tim. iii, 16, is probably to be explained of the apostles, his *messengers* to whom he appeared after his resurrection. This appellation, which is certainly extraordinary, is easily understood from the nature of the hymn from which the passage is taken." This view Huther (in Meyer's Commentaries) pronounces impossible, and Ellicott, to whom Thayer here refers, says is precluded by the invariable meaning of *ἄγγελοι* in the New Testament. He thinks it "very probable that the general manifestation of Christ to angels through his incarnation" is referred to. Thayer adds most helpful references to the whole subject of angelology.

Ἐπιβαλών, from Mark xiv, 72, is cited with this note: "*sc. τῷ ῥήματι τοῦ Ἰησοῦ*, when he had considered the utterance of Jesus." As a helpful analogy the English phrase, "he cast about," might be mentioned here. Professor Thayer gives references to the other interpretations. It is noticeable that Farrar, in his *Life of Christ*, follows Theophylact, Suicer, Fritzsche, etc., in understanding that he buried his head in the folds of his cloak; that Edersheim seems to accept the view of Beza,

* See Terry's *Hermeneutics*, p. 362. The margin of the Revised Version makes it an adjective, "to be propitiatory." See Morrison's Commentary.

Stephens, Schleusner, Bretschneider, and Wahl, who translate, *when he rushed forth;* and that the Revisers' margin gives the participle and verb the rendering, found in many ancient versions and accepted by Erasmus and Luther, *and he began to weep.*

Without further multiplying examples under this heading, I will merely call attention to the words *ἄνωθεν*, *βιάζω*, *ἀνάθεμα*, *ἅγιος*, *θεός*, and *πίστις* with its references. Under *ἐπιείκεια*, Thayer quotes most happily Matthew Arnold's phrase, "Sweet reasonableness."

### Doctrinal Words and Stand-point.

No inquiries concerning the lexicon will be so general and interested as those bearing upon its testimony in doctrinal and ecclesiastical matters. Many readers of the *Review*, who are quite indifferent to the other considerations, will be eager to know about this. Probably the best way to give a rapid survey of its general position is, to present specific statements which are significant and characteristic. It should be remembered that in these the words inclosed in brackets are additions by Professor Thayer.

Under *δικαιοσύνη* it is said, that in the writings of Paul the word "denotes *the state acceptable to God which becomes a sinner's possession through that faith by which he embraces the grace of God offered to him in the expiatory death of Jesus Christ.*" *Ἀπολύτρωσις* is "deliverance effected through the death of Christ from the retributive wrath of a holy God and the merited penalty of sin." Under *ὑπέρ* we read that "the apostles teach that the death of Christ inures to our salvation, because it has the force of an expiatory sacrifice, and was suffered in our stead."

Under *παλιγγενεσία* we read, "*moral renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better* (effected in baptism [comp. reff. *s. v. βάπτισμα*, 3.]), Titus iii, 5 [comp. the Comm. ad loc. (esp. Holtzmann, where see, p. 172, *sq.*, for reff.); Weiss, *Bibl. Theol.*, esp. §§ 84, 108; comp. *Suicer*, Thes. *s. v.*]

"In several passages in the writings of John, *ὁ λόγος* denotes the essential Word *of God*, that is, the personal (hypostatic) wisdom and power in union with God, his minister in the

creation and government of the universe, the cause of all the world's life, both physical and ethical, which, for the procurement of man's salvation, put on human nature in the person of Jesus the Messiah."

*Αἰώνιος* has, as its third signification, "*without end, never to cease, everlasting,*" and under this are cited *κόλασις* and *ζωή*.

*Βάπτισμα* contains the following: "3. Of Christian baptism. This, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ, by which men confessing their sins and professing their faith in Christ are born again by the Holy Spirit unto a new life, come into the fellowship of Christ and the Church (1 Cor. xii, 13), and are made partakers of eternal salvation [but see art. 'Baptism,' in Bible Dictionaries, McClintock and Strong, Schaff-Herzog]." In *βαπτίζω* II we read, "an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom [for patristic reff. respecting the mode, ministrant, subjects, etc., of the rite, comp. Soph. Lex., *s. v.; Dict. of Chris. Antiq., s. v.* Baptism]." *

From *ἀνάστασις* we extract the following: "*ἡ ἀνάστ. ἡ πρώτη*, in Rev. xx, 5, *sq.*, will be that of true Christians, and at the end of a thousand years will be followed by a second resurrection, that of all the rest of mankind. Rev. xx, 12, *sqq.*"

Of *πρεσβύτεροι* it is said: "That they did not differ at all from the (*ἐπίσκοποι*) bishops, or overseers (as is acknowledged, also, by Jerome on Titus i, 5 [comp. Bishop Lightfoot, Com. on Phil., pp. 98, *sq.*, 229, *sq.*]), is evident from the fact that the two words are used indiscriminately (Acts xx, 17, 28, Titus i, 5, 7), and that the duty of presbyters is described by the terms

* This definition has already caused some excitement, as it was frankly inserted in the advertising circular of the publishers. It seems ungenerous to object to it with the references appended, when we remember that Robinson's definition is followed by a polemic against immersion. Grimm represents the view prevalent among German scholars. But it should not be forgotten that they, and others, while admitting this *minor* premise of the Baptists, deny the *major* premise upon which the practice of exclusive immersion is founded, namely, that the exact mode of action in apostolic days is essential and binding for all ages and all climates. Upon this point Schaff's *History of the Christian Church*, chap. i, p. 468, *sq.*, and the edition of the *Didache*, and particularly Stanley's *Christian Institutions*, chap. i. Yet it may be said of all controverted doctrines, that special treatises, and not manual lexicons, will be depended upon for proofs.

*ἐπισκοπεῖν*, 1 Peter v, 1, *sq.*, and *ἐπισκοπή*, Clem. Rom. 1 Cor. xliv, 1."

Σωτηρία is used of "*b. salvation* as the present possession of all true Christians," which is said, under *σώζω b.*, to consist "in the pardon of sin, and in the blessed peace of a soul reconciled to God."

In *πνεῦμα* 4 occur these words: "In some passages the Holy Spirit is rhetorically represented as a Person [(comp. refl. below)]: Matt. xxviii, 19, John xiv, 16, *sq.*, 26; xv, 26; xvi, 13-15 (in which passage from John the personification was suggested by the fact that the Holy Spirit was about to assume with the apostles the place of a person; namely, of Christ.)"

Μονογενής, "used of Christ, denotes *the only Son of God*, or one who in the sense in which he himself is the Son of God has no brethren. He is so spoken of by John, not because ὁ λόγος, which was *ἐνσαρκωθείς* in him, was eternally generated by God the Father (the orthodox interpretation), or came forth from the being of God just before the beginning of the world (subordinationism), but because of the incarnation (*ἐνσάρκωσις*) of the λόγος in him he is of nature or essentially Son of God, and so in a very different sense from that in which men are made by him, *τέκνα τοῦ θεοῦ*. John i, 13. For since in the writings of John the title *ὁ υἱὸς τοῦ θεοῦ* is given only to the historic Christ so called, neither the Logos alone, nor Jesus alone, but ὁ λόγος ὁ *ἐνσαρκωθείς*, or Jesus through the λόγος united with God, is ὁ μονογ. υἱὸς τοῦ θεοῦ." Important references follow concerning the reading *μονογενὴς θεός*. The remarkable expression in Phil. ii, 7, *ἑαυτὸν ἐκένωσε*, is said made *κενόω* to mean "he laid aside equality with or the form of God," and the whole passage is thus fully interpreted under *μορφή*: *who, although* (formerly when he was λόγος ἄσαρκος) *he bore the form* (in which he appeared to the inhabitants of heaven) *of God* (the sovereign, opp. to *μορφ. δούλου*) *yet did not think that this equality with God was to be eagerly clung to or retained* (see *ἁρπαγμός*, 2), *but emptied himself of it* (see *κενόω*, 1) *so as to assume the form of a servant in that he became like unto men* (for angels also are *δοῦλοι τοῦ θεοῦ*, Rev. xix, 10, xxii, 8, *sq.*) and was *found in fashion as a man*."

In *καταρτίζω* is this: "*Σκεύη καταρτισμένη εἰς ἀπώλειαν*, of men whose souls God has so constituted that they cannot escape the

struction [but see Mey. (ed. Weiss) in loc.]." A characteristic treatment is found under *ἵνα* 3. which deals with the alleged use of *ἵνα* to express result. There is only space to quote the following: "In many passages where *ἵνα* has seemed to interpreters to be used *ἐκβατικῶς*, the sacred writers follow the dictate of p i e t y, which bids us trace all events back to G o d as their a u t h o r and refer them to God's p u r p o s e s."

Under *ἀντίχριστος*, which is fully treated, John, it is said, "employs it of the corrupt power and influence hostile to Christian interests, especially that which is at work in false teachers who have come from the bosom of the Church and are engaged in disseminating error. . . . In Paul and the Revelation the i d e a but not the n a m e of Antichrist is found; yet the conception differs from that of John. For Paul teaches that Antichrist will be an i n d i v i d u a l man [comp. B.D. as below] of the very worst character (*τὸν ἄνθρ. τῆς ἁμαρτίας*; see *ἁμαρτία*, 1), instigated by the devil to try to palm himself off as God. 2 Thess. ii, 3–10. The author of the Apocalypse discovers the p o w e r of Antichrist in the sway of imperial Rome, and his p e r s o n in the Emperor Nero, soon to return from the dead. Rev. xiii and xvii, (often in Eccl. writ.). [See B. D. *s. v.* (Am. ed. for additional reff.), also B. D. *s. v.* Thess., 2d Ep. to the; Köhler in Herzog, ed. 2, i, 446, *sq.*; Westcott, Epp of St. John, pp. 68, 89.]

Of *Ἀβιάθαρ* Grimm says that in Mark ii, 26, "he is by mistake confounded with Ahimelech his father." Adding corrective references Thayer remarks: "It would seem that d o u b l e names were especially common in the case of p r i e s t s, and that father and son often bore the s a m e name."

"In the New Testament *δαιμονιζόμενοι* are persons afflicted with especially severe diseases, either bodily or mental (such as paralysis, blindness, deafness, loss of speech, epilepsy, melancholy, insanity, etc.), whose bodies, in the opinion of the Jews, demons (see *δαιμόνιον*) had entered, and so held possession of them as not only to afflict them with ills, but also to dethrone the reason and take its place themselves; accordingly the possessed were wont to express the mind and consciousness of the demons dwelling in them; and their cure was thought to require the expulsion of the demon [see B.D., Am. ed., *s. v.* Demoniacs, and reff.: Weiss, *Leben Jesu*, book iii, chap. 6]."

These extracts evidently furnish much material for discussion, and some may even think sufficient evidence for condemning the lexicon on purely doctrinal grounds without further examination. Yet no one who wishes to study the Greek Testament critically is likely to draw so narrow and hasty a conclusion. Confident statement in this connection is most difficult and involves great responsibility, and the actual experience of years can alone answer some of the questions involved. Yet certain important facts are clear, and some results from its general use seem highly probable.

In the first place it is important to notice that Professor Grimm is a representative of the foremost school among believing biblical scholars in Germany. We have long employed in critical study the commentaries, grammars, and other works of these writers. We have received from them our chief inspiration to advanced theological studies, and in a more or less modified form most of the instruments for prosecuting them. We have now presented to us an exact reproduction of that New Testament lexicon which stands at the head in that land of biblical science. The question as to its value and use is similar to that involved in the use of such works as Meyer's Commentaries, and a like answer must in consistency be given to both. We cannot accept them blindly as standards of doctrine, yet we certainly cannot afford to ignore them or refuse the substantial help they offer. Does it not seem both cowardly and puerile to try to shield the candidate for the ministry from the influence of what may appear to us the errors of German evangelical believers, while his future hearers are to be constantly exposed to the poison of infidelity of every sort? Both breadth of view and firmness of conviction are likely to be gained from that study which these questionable statements involve, and from the counter arguments of instructors. And, moreover, as it is highly improbable that these critics, who in some cases add fervent piety to profound learning, are wrong in all their peculiar positions, we may hope to gain some new truth in our study, and not merely establish more firmly our preconceived opinions.

For helps to biblical study England and America owe a debt to Germany which they cannot hope to pay in kind. In this department both countries have long been to a large degree de-

pendent upon German scholarship, and seem likely to be for years to come. Though this connection has its perils, yet as Protestants and as lovers of truth we must welcome every thing which helps us to a more perfect understanding of the Bible. Such help these German works in general, and this lexicon in particular, directly and indirectly afford.

Yet notwithstanding Grimm's statement, apparently indorsed by Thayer, that he has guarded "himself against encroaching upon the province of the dogmatic theologian," we think this encroachment the one serious defect of Grimm's work. Some statements given above on *δικαιοσύνη*, *λόγος*, *παλιγγενεσία*, *μονογενής*, *κενόω*, and *καταρτίζω*, read like passages from a work on systematic theology. The brevity and neutrality which so admirably characterize the lexicon generally are laid aside when these and some similar words are treated. It does not seem legitimate to insert in such a work dogmatic and polemical statements. The claim that they are privileged as the conclusions of biblical theology opens too wide a door to individual and sectarian opinions for a philological lexicon. Such statements therefore are not to be regarded as having equal authority with the facts given concerning the meaning and usage of words.

Grimm's free method of handling the New Testament writings is illustrated above in the words *ἀντίχριστος*, *Ἀβαδδών* and *δαιμονίζομαι*. It is characteristic of his school, and, without countenancing it, we must in simple justice remember that it is not by them regarded as injurious to the fundamental doctrines of evangelical Christianity.

When Johann Musäus prepared an edition of the *Clavis* of Flacius, he was careful to mark with an index (☞) the passages which he thought contained important doctrinal error, as a warning to readers "not yet settled in their theological views." It is manifest that Professor Thayer's added statements and references will serve a similar purpose with regard to most or all of those positions taken by Professor Grimm which are in dispute, or seem to the evangelical Churches of America erroneous and dangerous. By these the American editor indicates his more conservative position, and, by quoting authorities on both sides of controverted doctrines, his conscientious impartiality. Many, no doubt, will wish that he had prepared an

independent lexicon, merely based upon Grimm's, as he might have done with little more labor, possibly even with less. If he should still do this some years hence, he would be following in the path of many predecessors.* Yet the course pursued puts practically the same lexicon into the hands of students in Germany, England, and America, which is of itself no inconsiderable advantage. As supplemented by Thayer, it must be far more stimulating to all students who have access to such books as he refers to. For those remote from libraries it is not so safe a guide as Robinson's is, or as one entirely the work of Thayer would have been. Yet its peculiar character seems fitted to advance the cause of Christian unity among us. Its natural tendency will be to make the adherents of different Churches less sectarian and dogmatic in non-essentials, and more united and confident respecting the fundamental truths of religion. The use of similar works has generally had this influence upon the leading scholars of the different denominations.

It is desirable, also, that theological students and intelligent laymen in our country should see that the more rigid theories of biblical inspiration, which have obtained among us, are not essential doctrines of Christianity. The evangelical leaders of Germany having passed through a fiercer intellectual struggle than any other Christians in any age, have generally abandoned the traditional views concerning inspiration, while they still hold unflinchingly to the doctrines of revelation and of salvation through Jesus Christ, the crucified and risen Son of God. They teach that the apostolic testimony is the sufficient historic basis for Christian belief, and that personal faith thus founded begets a self-evidencing life in Christ. May we not, even while cherishing stricter views of inspiration ourselves, be glad, in these times of doubt and conflict, that Christianity is not necessarily a "book religion,"† and that an earnest evangelism and a passionate devotion to Christ‡ may rest upon simpler foundations than we have thought possible. § From this stand-point are given the evangelical definitions

* For example, Schöttgen, Passow, Robinson, Liddell and Scott.

† See Weiss's preface to his "*Einleitung in das Neue Testament*," p. v.

‡ Like that of Thelnck.

§ See especially Neander's address, "To my Christian Brethren in the United States of America," in McClintock and Blumenthal's translation of his Life of Christ; and Beet on Corinthians, preface, p. vi.

above, which represent "salvation as the present possession of all true Christians," consisting in "the pardon of sin and the blessed peace of a soul reconciled with God," and this coming "through that faith by which the sinner embraces the grace of God offered to him in the expiatory death of Christ."

## Valuation.

Moses Stuart quoted with approval the saying of Scaliger, that "a part of the daily prayer of every literary man should be thanksgiving to God that he had been pleased to make lexicographers and grammarians." I think we may in this case devoutly offer this thanksgiving, and express our gratitude to the gifted and learned scholar who through more than twenty years* of life-exhausting labor has prepared for our use this combined product of centuries of research. Not without a pang is Robinson's work relegated to those neglected shelves where mummied lexicons lie in state. It has served a noble purpose, but in thirty-six years it has become antiquated. Cremer's lexicon, theological, devout, and emphasizing the "language-molding power of Christianity," has its important place, but as it treats only a part of the New Testament words, and is too peculiar in its object and method to be the rival of any complete, philological work. As compared with Grimm's lexicon, Thayer's has the advantage of the additions and improvements described above, so that it greatly surpasses its original for all who can use the English language. We have then in it, during its "meantime" of supremacy of which the editor modestly and almost pathetically speaks, the most complete† lexicon of the New Testament existing in any language, and the one most accurate in all the details of forms, citations, references, and lists. It is most fully abreast of the philological learning of the day. It gives the best treatment of synonyms. It contains the fullest and most helpful references to grammatical and exegetical literature. It excels in conciseness and harmonious proportion of treatment. As modified by the American editor it indicates a conscientious effort to be doctrinally impartial. We do

* Like Suicer's Thesaurus, "*Opus viginti annorum indefesso labore adornatum.*"

† One proof of this completeness is, that out of the 5,420 different words in the Greek Testament, all but one hundred and sixty have every instance of their occurrence noted.

not hesitate to pronounce it the first of helps to the understanding of the Greek Testament. We may well take pride it as a product of American scholarship, and we anticipate with satisfaction the stimulus it will give to New Testament study. Above all we are thankful for the good hope that it will promote true Christian unity, strengthen the defenses of the faith, and advance the kingdom of Christ, and that thus through it the word of the Lord shall run and be glorified.*

*Some readers of the *Review* who are earnest students of the Greek Testament, and yet remote from centers of learning, may be glad to consult the following brief and practical list of critical helps for this study. Westcott and Hort's edition of the Greek Testament (Vol. I containing the text, and Vol. II embracing an Introduction on textual criticism, and an appendix, Harper or Macmillan). Gardiner's or Robinson's Greek Harmony of the Gospels. The former is published by Draper, of Andover, and has the clearest arrangement. The latter, revised by Professor Riddle in 1885, is somewhat cheaper and very excellent. Thayer's Lexicon. Winer's New Testament Grammar. Thayer's edition published by Draper, Andover, is the best for American students. The next grammar to be bought should be Buttmann's Grammar of the New Testament, translated by Thayer (Draper, Andover); the next, T. S. Green's Grammar and Critical Notes (Bagster). A Greek concordance should come next. Hudson's is cheap and highly recommended by some, but it seems to me to involve more waste of time than economy of money. The Englishman's Greek Concordance (Bagster) is best for those who do not read Greek readily, but Bruder's (Leipsic), giving the immediate connection in Greek, is incomparably the best for others. The Septuagint Version of the Old Testament. The edition of Van Ess (Leipsic) is good and contains the Old Testament Apocrypha. Tischendorf's edition is the best and more expensive. Unfortunately the only concordance of the Septuagint (that of Trommius) is too rare and expensive for most ministers' libraries. Trench's New Testament Synonyms (Macmillan). Cremer's Biblico-theological Lexicon of the New Testament Greek. Translation of the second German edition by the Clarks, Edinburgh. Also an appendix with additions from the fourth German. The German editions are much cheaper, fuller, and more conveniently arranged. Terry's *Hermeneutics* (Phillips & Hunt) will prove a very helpful guide to correct methods of interpretation. The Bible dictionaries and cyclopedias, and lives of Christ and Paul, are too well known to require enumeration. Commentaries need an article or book for treatment, but Meyer, Ellicott, Morison, Lightfoot, and Beet are worthy of special mention.

## Art. VI.—SOME CAUSES OF THE WANT OF SUCCESS OF THE PULPIT.

The gracious challenge of a prophet to rebellious Israel to come and reason with the Lord, with assurance that they should be delivered from their sins—and the complaint of another one, that while abundant provisions were made for their healing, "the hurt of the daughter of my people" was not "recovered," are still the burden of complaint among those who seek to call men to repentance and salvation.

A very high place is justly assigned to the preaching of the Gospel among the agencies ordained for saving men. The pulpit has ever been the Church's chief agency for spiritual awakening and persuasion, and for Christian edification. The history of the Church agrees with this view of the subject. The pulpit is, and ever has been, recognized as the first among ordained agencies for the propagation and the conservation of the Gospel.

Respecting the pulpit of the present time—that is, the evangelical Protestant pulpit—two preliminary remarks may be made, each qualifying the other:

First. It is only the simple truth to acknowledge both its general fidelity and its ability.

Second. That there is a great, and therefore a lamentable failure on its part to measure up to the full possibilities of the required work, and to answer to its demands.

To a certain extent the ministry is doing a good work, for which it should be commended; but it is equally evident that it is coming very short of its possibilities, and that there is *lack* where there should be *abundance*. And this deficiency is the more to be deprecated because of the preciousness of the interests that are made to suffer, *and which can be secured by no other means*. Our own times have also their own special infelicities, which require the first and most careful consideration. It is confessed by all that the house of God is much less attractive to the unconverted than formerly—that fewer of that class are now found at its services—and so, to the same extent, the message of the pulpit fails to reach those who especially need to hear it, and those, too, to

whom it was first of all sent. This lack of unconverted persons in our congregations is practically, but perhaps unconsciously, recognized by the preachers themselves, and they accordingly, as a rule, shape their ministrations to the spiritual conditions and requirements of *believers—converted persons.*

That this is not as it should be all will grant; and especially should all Methodist ministers cry out against it, for they are taught to adapt their preaching primarily to the unsaved. Of the four principal rules respecting the "Matter and Manner of Preaching" given in the Methodist Discipline, the first three of them refer evidently to preaching to those who have not accepted the Gospel. They are (1.) To convince of sin; (2.) To offer Christ; (3.) To invite. The practical purpose of these three things is to *awaken* in the consciences of the unconverted a sense of *sin* and *guilt* and *danger*, and then to such awakened ones to *offer Christ* as a sacrifice for sin, through whom sinners may be saved. And to this simple exposition of the truth must be added earnest appeals to persuade sinners to be saved by Christ. After these, in the order of sequence (if not of importance), comes the fourth direction, which with many preachers is almost the first and the last, "to build up."

May it not, then, be asked whether there is not good cause to suspect that because of the failure to deal with the primary Christian doctrines—*sin*, *atonement*, and *repentance*—our preaching fails to minister to the felt wants of souls who are unconsciously hungering and thirsting after righteousness, and that, therefore, they neglect the house of God? And besides this, since the Christian life is a continuous conviction of sin and a life-long repentance, at every point of which there is need of Christ in all his saving offices, the same preaching that best suits the case of the unsaved is often the best adapted for Christian *nurture* and *edification.*

It is not assumed that the failures spoken of are either universal in extent or complete in their degree, and yet it is obvious that they *exist*, and, therefore, they are to be deprecated. Nor can it be denied that the extent to which they prevail is far from being inconsiderable. Both the ability and the sincerity of the ministry of our times are readily and cheerfully conceded; nor is it to be charged that, to any great extent, it is harmed by speculative departures from the truth; and yet

there is a general confession that the preaching of the Gospel is failing, to a lamentable extent, to accomplish its saving purpose among men. To find out *some* of the causes of this failure, and so to suggest a remedy, is the purpose to which our further thoughts and discussions are to be directed.

Among these causes may be named as one, and an important one, the prevalent failure to clearly set forth and to earnestly emphasize the distinctively evangelical doctrines of the Gospel.

What these are presumed to be has been already indicated. Among them must be included, and as a kind of keystone to the arch, the doctrine of *sin* as a fact in man's spiritual being and in his life, causing his separation from God, and involving him in a condition of spiritual death, and bringing him into condemnation with God, and so exposing him to eternal perdition. This, too, prepares the way for the doctrine of Christ and his salvation; his sacrificial death as a *sin-offering;* it also calls for repentance and prayer in the name of Christ, and for the exercise of saving faith. All of these things quite certainly enter into the composition of the sermons that we hear, but they do not sufficiently constitute the *burden* of the lessons and warnings of the pulpit. It is not that our preachers have ceased to hold to these doctrines, though there may be cause to suspect that they are often held somewhat loosely and apprehended only indefinitely, and perhaps they are taught with "bated breath" and damaging qualifications. And here it may not be out of place to notice that, in order to effectually eliminate any given doctrine from a system of theology, it is not necessary to openly antagonize it—to simply *fail to declare it* is enough. Only by positive statements and *assertions*, with *conclusive proofs, explicitly declared and earnestly reiterated*, can the truths of the Gospel be made to keep their place in the popular belief, so that they shall operate as spiritual forces among men. Any article of faith that may be withdrawn from public notice by the silence of the pulpit respecting it will, in not a very long time, disappear from the popular thought and cease to be practically effective. By this process the doctrine of predestination, which was once made so distinctively prominent, has very largely disappeared from most of the nominally Calvinistic pulpits of the present day, and from the minds of

the people; and it is the opposite of impossible that similar changes in respect to other doctrines have occurred in another class of pulpits.

This obscuration of certain forms of religious thought and doctrinal conceptions, with its deadening influence upon the sensibilities, usually occurs along well ascertained lines; and as the doctrine concerning SIN lies at the foundation of the theology of the Gospel, so this decadence of faith commonly first manifests itself at that point. The word SIN is one of those best known in all the popular vocabulary, and it may be added, without fear of successful contradiction, that it is among the least adequately understood. *Sin*, in the common conception, is simply a *wrong action;* and men are accounted *sinners* in proportion to the number and atrocity of such actions committed by them; and the test of sin is usually the *consensus* of public opinion. But the scriptural idea of sin, while it covers all these, reaches down into man's spiritual nature, so recognizing sin as a property of the soul—the spiritual self. To this conception of the case the quickened conscience of the spiritually awakened sinner instinctively responds. The psalmist, when confronted with a specifical act of wrong-doing, being reproved both by the voice of the prophet and the light of the Holy Spirit, dwelt but for a moment upon his *one* great overt crime, but in his deep penitence of soul he thought only of the *sin* in which his mother conceived him—now revealed in a concrete form; the connatural iniquity of his soul. Paul, in his Epistle to the Romans, detects and designates "the law of sin in his members" as something more original and constant than any form of outward actions—a "*body of death*" from which only divine power, through Christ's death, could bring deliverance. *The guilt of original sin* is a doctrinal conception that has been coeval and co-extensive with the Christian consciousness. As an article of faith, it is in the largest sense *catholic* and *orthodox*. It is embodied in the confessions and rituals and institutions of the three great divisions of the Church—the *Roman*, the *Greek*, and the *Protestant*—and it has been openly and formally rejected only in company with the other great and central truths of the Gospel. It was *emphasized* by Luther and his coadjutors, and was firmly imbedded in all their creeds and confessions; and upon this, as

its bed-rock, was laid that reconstructed edifice of vital Christianity called Methodism.

Nor is it any breach of the broadest charity to suspect that this great and significant article of faith has, to a damaging extent, faded out of the religious thinking of our times. Sometimes, even when not openly denied, it is eviscerated by subtle explanations, and not unfrequently it is openly rejected. And with this change of the popular conception of the nature of sin the estimate of its turpitude and ill-deserts has been very greatly mitigated. "Conviction of sin" is often spoken of as little more than an intellectual *concept*, not seriously alarming, whose demands may be met by a reformation of life, with not much occasion for sorrow or regret over what is past and *irreversible*.

The distinctive ideas indicated, severally, by the terms SIN and SINS should be carefully discriminated, for there is a real practical value in marking their differences. The latter is formal and concrete, indicating only *actions* and *conduct;* the former expresses the moral condition of the soul. The one is the accident of the moment; the other the ruling moral attribute of the essential self. *Sins* may be laid aside at one's *will*—simply "quit your meanness"—but even then sin abides in the soul and must be washed out by the blood of the atonement. Our Christian teachers tell us about our *transgressions*, and enjoin us to "keep the commandments that we may have life," and so far they do well; but in respect to the sin of the soul they are too commonly either very indefinite or wholly silent. We are treated to an ETHICAL *Gospel*, which seeks to replace immorality by virtuous well-doing, for very largely James has crowded Paul out of the pulpit. Of *inbred sin* and men's *spiritual alienation* from God, and especially of "the wrath of God revealed from heaven against all unrighteousness and ungodliness of men," only a very little is heard. The pulpit tells of a salvation for *good people*, the word of God for *sinners*.

Men's conceptions of the nature of sin very largely affect their notions respecting the duty of *repentance* and the nature of conversion. "Now God commands all men every-where to repent," and this command must rest upon the assumption that men are *sinners*. But this universal state of sinfulness cannot

depend upon a series of *happenings*, of wrong-doing in details, but upon a constant outflow of the essential nature. Their notions of the *work of Christ*, especially in making an atonement for the sin of the world, will also be largely affected by the same cause. If sin is simply an *error in conduct*—a fault, a defect, or weakness—it may be cured by correction, by supplementing what is defective, and by giving enlarged powers of amendment. A Saviour from sin of this kind must be a *teacher* and *guide* to lead the *erring* into a better way of living, by showing the excellence of virtue and strengthening the better elements of the character by instruction and brotherly sympathy. Such is the Christ of "liberal Christianity" by the logic of its premises, and such we know it is in fact. Its call to repentance is simply an admonition to cease from actual sinning and to lead a better life; but, quite logically, it has very little to say about *atonement* by Christ's death, for it finds no need of any thing of that kind; nor does its scheme make any account of either the *guilt* of sin or of its real and proper *forgiveness*. Sin being of very little account, in any legal or judicial sense, it calls for no recompense, and all that is required is that its practice shall be abandoned. In order that men shall be redeemed it is only necessary to persuade them, by "moral influences," to accept salvation without price or conditions. The only needed change of heart is an honest determination to do better.

Now, we do not suppose that this "new theology" is consciously accepted, except in a very few cases, by Methodist ministers, or that it is often proclaimed in *form*, and as a system of doctrine, from Methodist pulpits; and yet we are quite certain that its presence is felt in not a few of their utterances, and it is the warp and woof of whole sermons of some of our religious teachers. It is virtually implied in the earnestness with which the extreme and overdrawn features of the opposing forms of doctrine are denounced, while no guard is set up on the other side; and it is seen in the earnest proclamation of God's *love*, in the form of *tenderness* toward the erring, without any recognition of his *judicial* righteousness and his *magisterial* assertion of his own authority. And, because the preachers fail to remind their hearers that "the wrath of God is revealed from heaven against all ungodliness and unright-

ousness of men," the people quite naturally fail to recognize that momentous truth, and so *sin* itself is not felt to be a very great evil nor highly dangerous. "Conviction of sin" becomes, under such teaching, an indefinite idea, and as ineffective as indefinite; and the repentance for which it calls will, of course, be of the same kind. The paralyzing influences of such a conception will reach out to the whole religious life.

As set forth in God's word, sin is, in its essence, *ungodliness*, that is, a *moral* or *ethical* state of the soul not in conformity to the divine mind. As tested by God's holiness, it is moral and spiritual *abomination;* as to his sovereign authority, it is *rebellion* (*ἀνόμια, lawlessness*); and as the expression of the will, it is an intense antagonism, striving against God. And this is not merely an accident, or occasional happening, in the *conduct* of the sinner, but the ruling element of his character and the law of his life, so constituting its subject an embodiment of disharmony with the divine nature—a mass of spiritual defilement, and a spirit of intense hatred against God; for he that is not for God, by virtue of the conquering power of grace, is against him. And because "God is of purer eyes than to behold iniquity," and because "he hates sin with a perfect hatred," all the intense energy of the divine nature is necessarily aroused against it, and against all those who love and cherish it. And since, as a sovereign, he must maintain his throne in righteousness, the incorrigible sinner can by no possibility escape his wrathful judgments.

Now it is to such persons—*sinners, guilty and depraved*, and asleep in their sins, loving sin and disliking holiness, abiding under the wrath of God, and yet self-secure in their unbelief—it is to such that Christ's ministers are sent to preach the Gospel; and, as a matter of course, the first response in every case of the sinful soul to the demands thus made is a peremptory refusal to obey. And then follow in order the successive efforts "to convince," "to offer Christ," and "to persuade;" and each step in that process must be gained against the soul's active and determined opposition. It is, therefore, all the more needful that men shall have their true spiritual condition clearly set before them; and, because of their dislike of unpalatable but wholesome truth, it is all the more necessary that it should be persistently and earnestly pressed upon their minds and hearts,

and the physician's warning that only by using the prescribed remedy can the life be saved should be most emphatically declared. Any failure at this point, in what purports to be "the preaching of the Gospel," is a defect for which there can be no compensation. It is a failure, by reason of inadequate treatment, to rescue the spiritually diseased and dying from eternal death. It may, indeed, be hoped that not all who are thus treated to an *emasculated* Gospel will die, since it is quite possible that in the abundance of the diffused religious light all about us, even under a very defective ministration of the Gospel by the pulpit, some will enter into the Christian life. But if so the religious character so formed will be apt to be feeble and of insecure tenure; the structure so reared a "house built" (at least in part) "upon the sand," with large proportions of "hay, wood, and stubble." It might be prudent to inquire whether not a little of the confessed ineffectiveness of the Gospel as it is preached among us, and by us, and of the lack of permanence in the fruits of our revivals, may not proceed from a failure at the points just indicated.

When the sinner is truly convinced of sin he instinctively asks what he must do to be saved, and to that inquiry the Gospel has one all-sufficient answer: "*Repent and believe.*" And though this answer seems to be complex, it is, nevertheless, a simple act that is required; for true repentance implies a confiding appreciation of God's mercy; and whoever casts himself upon the divine mercy does so in the spirit of penitence; and, as a willing and purposed movement of the sinner toward God, it is naturally placed at the beginning of the Christian life. But as all repentance implies a precedent conviction of sin, so its depth and thoroughness, and also its saving value, will depend upon the correctness and the intensity of such conviction. If that is simply speculative and superficial, so will be the resultant repentance. If sin is apprehended as simply an occasionally lapsing into improper conduct, or a coming short of the full measure of duty, instead of an essential badness of character and depravity of the whole life, then, of course, repentance will take no deeper form than regrets for the past and purposed amendments of life and manners; and out of such a repentance only a feeble and incomplete spiritual life will arise. How largely such faint convictions and feeble repentances contribute

to the lack of robustness and endurance among professed Christians may be suggested rather than declared.

This insufficient estimate of sin and guilt leads naturally to correspondingly low estimates of the work of Christ, and, indeed, it modifies the whole estimate of atonement away from its proper scriptural conception. Incidental and superficial faults call for only easy and outward remedies. If man's sin is only an accidental stepping aside from the right path, then he must be restored by moral influences; but this makes no account of *God's anger against sin*, and his displeasure at those in whom it inheres. Nothing is said of the deep native depravity of the soul; only men's strange unwillingness to be saved is taken into the account, and that must be overcome by brotherly sympathy and the attractions of virtuous example. No use is found for such statements of Holy Writ as, "Without the shedding of blood there is no remission," and "We have redemption in *his blood*, even the remission of sins." As far as this conception prevails the work of Christ is only that of a teacher; his *kingly* office is lost sight of, and his mediation is addressed to men, and not to God. Probably not many among us accept these views, with their natural implications and logical consequences; but if only partially accepted and unconsciously entertained, they become powerfully effective to rob the Gospel of its influence over men's hearts. And there is no room for a doubt that the hiding out of sight of *Christ crucified*—"the Lamb of God that taketh away the sin of the world"—has largely conduced to the ineffectiveness of the modern pulpit. But still the preaching of the cross, and only that, though practically ignored by rationalists and ritualists, is still the power of God unto salvation to all them that believe.

Intimately related to the foregoing is another of the great Christian doctrines, which seems of late to be somewhat lost sight of, and in that fact it may be suspected that the preaching of the Gospel has been deprived of much of its legitimate power over men's consciences—the doctrine of "justification by faith" *alone*. It is well known how prominent and effective was that article of religion in the great Reformation of the sixteenth century, and it was scarcely less so in the great Methodist revival of the eighteenth century; and as to its unique

and incomparable effectiveness as a factor in the work of soul-saving there cannot be any two opinions among evangelical Christians. But may it not be asked, without undue censoriousness, Has not that doctrine been permitted to become inconspicuous in the average preaching of our times? It is still retained, perhaps, as a dogma in theological discussions, but not so in Christian instruction and homiletics except in special cases, as a blessed truth to be set forth for Christian consolation and hope *in extremis*. We are seldom told, in clear and easily intelligible terms, what is the nature of the *faith* by which men must be saved, or why it is indispensable, or how it is alone *sufficient*, so that, in the order of God, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the *wrath of God abideth on him*."

Men are, indeed, taught by all sorts of nominal Christians, that they must repent and believe the Gospel. *Socinians* and *Unitarians*, *Romanists* and other *sacramentarians*, do this; but they do not declare this with the requisite fullness that is implied in the terms used. There seems to be in much of the preaching that we hear the implication that while at the moment of conversion only faith in Christ is essential, afterward other and diverse conditions are required; that, in fact, "good works" are co-ordinated with *faith* in the continuance of the gracious state that was at first reached by faith alone. It is not, indeed, to be for a moment forgotten that *faith* and *good works* sustain very intimate and important relations each to the other, and both in unison are inseparable from the Christian life, and, therefore, they are not to be separated in our preaching. The faith that does not lead to good works is *spurious*, and without the *power to save;* and, on the other hand, the outward righteousness, however excellent in form, that is not the outgrowth of faith is itself *sin*—"filthy rags." But, since "he that believeth is saved," salvation must, at every stage, be by *faith alone*, and not by "the good works *which are the fruits of faith*, and follow after justification," which indeed "cannot put away sins, nor endure the severity of God's judgments." Our justification, which is originally received and continuously perpetuated *by faith*, is always *complete*, so that we need no other salvation. Good works, though wrought in faith, are themselves defective, and would of themselves count

against us in "God's judgments." The outcome of the teaching of even some Methodist pulpits—among them some of the most conspicuous—seems to be to the intent that having been freely accepted of God, through the merits of *Christ alone*, with no other condition on his own part but simple faith, the believer must now maintain his state of grace by pursuing a course of Christian observances and moral duties. This is indeed called *the life of faith;* but the faith here spoken of differs in kind from that in which the awakened sinner at first comes to God. The latter is simply seeing and believing; trusting in Christ crucified and God in Christ reconciling the world to himself; and relying only in Christ's blood for acceptance and for eternal life. This is the faith of a *son*, which abides always. The other is *fidelity*, the spirit of obedience, that is, of a *servant*—faith—striving to do something for the Master, not simply as a thank-offering, but for a return. But, at his best, every man must be incapable of rendering such service as can endure God's righteous judgment—the law is holy and the commandment is holy, but man is always frail and fallible. The child of God, therefore, has need at all times to be saved from the defects and demerits of his own best works. Every moment he must be "justified by faith without the deeds of the law." Always, said the saintly Fletcher, we shall need the blood of Christ to atone for our holy things. It is very possible that our evangelical pulpits shall fail to declare and insist upon the sufficiency of Christ's grace alone to the saving of the soul to the uttermost. It is one thing to confess him as the Saviour of all men, and to acknowledge that without him none can be saved; but quite another to confess, in the heart's deepest convictions, that "we are *complete in him.*" There is, therefore, a continual trying to supplement his fullness by our own works. It is readily confessed that he does very much for us, incomparably more than all else, but there is also a feeling that men must do somewhat for themselves. This may be very little, but still doing that somewhat is an essential factor in the great problem of salvation. Thus the dead fly of *legalism* becomes mingled with precious ointment of evangelical faith, and so corrupts the whole mass. Salvation, it is conceded, is by faith, but not by *faith alone.* Christ is, indeed, the Captain of our salvation, but "overcoming" is not entirely by faith.

In much of the preaching of the present time, while there is a recognition of the doctrine that the repentant sinner who comes to Christ for salvation in simple faith is accepted without any merit of good works, there is also the implication, that to retain the justified state there must thereafter be added the merit of *good works;* that having received Christ, and been received by him, "without the deeds of the law," we are now to be *made perfect*—continued in salvation—by a process in which our own works are, in some way, an essential *factor*. It is also granted that perhaps in extreme cases final salvation may be given in the absence of *good works*—as in the case of the thief on the cross, and, indeed, in all cases of repentance given and faith exercised in the article of death. But such cases, we are reminded, at least by unmistakable implications, are exceptional, while in all ordinary cases it seems to be assumed that the primary justification "by faith alone" must, in order to its retention, be supplemented by certain ethical conditions of the life and character. Very little use is made of the apostle's assurance, "Ye are *complete* in him," while all along there is heard in undertone the requisition of somewhat to be done by ourselves that shall *supplement* and make continuously effective Christ's work for us. The drift of very much that is heard from the evangelical pulpits of the day seems to be about in this wise: *Being freely justified by faith, and regenerated by the power of the Holy Spirit, we are now called to maintain and complete our salvation by a life of well doing*, through the aid of the grace of God "preventing us that we may have a good will, and working with us when we have that good will;" and because there will still be, in most cases, a coming short, Christ's merits must still be depended upon as a *supplementary fund* from which such deficiencies are to be made up. Now all this may appear very well till placed alongside of St. Paul's scheme of salvation, namely, "That I may win *Christ*, and be *found in him*, not having my own righteousness, which is of the law, *but that which is through the faith of Christ*, the righteousness that is of God by faith." It should be carefully observed, however, that a salvation by works, even though wrought in faith, is not salvation by faith *alone*. .

Rather strangely, this notion of salvation in part by works leads to spiritual indolence, since in proportion as men come to

feel that the saving of their souls is committed to themselves, they cease to be very much in earnest, and especially are not in haste about it. *Thus the dry-rot of legalism* is made to permeate the soul; and precisely at this point may, no doubt, be detected a principal cause of the inefficiency of the pulpits of our nominally evangelical Churches. Having the power to *do*, men argue, they will also choose their own time; having the saving of their souls upon their own hands, they will attend to it when convenient.

We hear much of a new departure in theological thought, and of a "Progressive Orthodoxy," some of whose imperfectly defined features may be detected where least expected; and in every case they tend to obscure and enervate the teachings of the word of God. In the absence of any adequate conception of the *exceeding sinfulness of sin*, nothing can be more natural than mitigated notions respecting its final outcome. The idea that any and every unsaved person who may be overtaken by death in impenitence must perish everlastingly, is declared to be monstrous, and such a doom, it is said, would be wholly out of proportion to the deserts of the offending. This conclusion comes logically from the assumption that the usual forms of sin, and especially those of *unbelief* and *irreligiousness*, are not very grave offenses, and that God cannot, without great cruelty, punish them very severely. And so the unconverted are permitted to lull themselves into a carnal security, a sleep in sin, from which only death can arouse them. Evidently St. Paul had no sympathy with this kind of easy-going theology when he wrote to Timothy his letter of instructions respecting "the matter and manner of preaching:" "I charge thee before God and the Lord Jesus Christ," is his stirring language, "*who shall judge the quick and the dead at his appearing;* PREACH THE WORD; be instant in season, out of season; Reprove, Rebuke, EXHORT with all long-suffering and doctrine" (teaching). Because he saw that there was danger of the judgment to come, and knowing "the terror of the Lord," he would "persuade men" to be saved. Mr. Wesley's notions respecting the guilt of sin, and the danger of the unsaved, were certainly not of this kind, when in his instructions to his "helpers" he wrote the paragraph that may still be found in the Methodist Discipline (¶ 146, page 89): "Look around,

and see how many are in danger of *damnation*. And how can you walk and talk and be merry with such people, when you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation! What cause have we to bleed before the Lord that we have so long neglected this good work!" With the *minified* notions of sin and its inevitable results now in vogue, though the fact of future retribution may not be formally repudiated, it is impossible to arouse men's consciences or to bring them to a sense of their real danger. It is also impossible that, while doubting and hesitating over these things, the preacher himself should duly appreciate the critical character of the business in which he is engaged. He will feel but little concern for the eternal welfare of those to whom he ministers, and his efforts will be but feeble for their awakening and conversion. There will be in such a case but little "crying aloud," but very much "sparing;" not much telling the people of their sins, and especially little will be said respecting the cherished sin of their souls. No wonder that with such conceptions of the great truths of religion dominating the pulpit there should be no gift for *exhortation*.

In the same proportion in which the pulpit fails to declare the whole counsel of God, it loses its power over the unconverted masses; and then there will be a tendency among them to wholly forsake the house of God. That they do so is confessed, and a variety of strange devices have been invented to counteract that tendency, and to make the house of God attractive. The *ethical* and the *æsthetical* are substituted for the *spiritual*, and an "enriched" *ritual* is made to replace the simplicity of spiritual worship; and fine music supplies the deficiencies of the pulpit; and the solemn grandeur of architectural embellishments is substituted for the power of the truth in Christ Jesus. The so-called "churchly" element is sometimes found to be not sufficiently effective, and then there is a divergence toward the conditions of the *theater* and the music hall. Short sermons are in favor, so that the faint and vitiated appetites of the hearers shall not be surfeited by too much of the

strong meat of the Gospel. Popular songs, set to light and fantastic airs, and "rendered" by a company of poorly trained opera-singers, take the place of the grand old hymns which teach the simple but soul-saving truths of religion. And occasionally, for the sake of variety and as a relief, the sermon is wholly set aside, not, however, to make room for a freer exercise of prayer and exhortation and Christian testimony, but for a "service of song," which is usually only a poor imitation of the so-called sacred concerts that are given on Sunday evenings in the play-houses.

It may not be desirable to absolutely discountenance all possible attempts to utilize the æsthethic element in the services of the house of God, but there is good reason for being jealous of its influence, and certainly it is allowable to only a moderate extent. In the services of the Jewish temple, which were addressed chiefly to the senses and the imagination, a larger space was properly allowed to the outward. But the worship of the Christian sanctuary was not originally fashioned after the temple service, but after that of the synagogue, in which every thing was ordered with extreme simplicity and without ostentation, while the exercises were almost entirely didactic and *hortatory*.

The worship of the primitive Church, says Dr. Paley, was evidently very much like that of a Methodist conventicle of his own time—that is, of the middle of the eighteenth century; and in both these, the ancient and the modern eras, the ministrations of the Gospel were mightily effective. Some little of liturgical order may be necessary in stated religious services; but great care is needful to guard them against their natural tendency to become *bonds* and *shackles* within which the spirit of worship will not be restrained. Music has always had a place in Christian worship; but the early Christians' "hymns of praise to Christ," of which Pliny tells, were quite another thing than the gorgeous and imposing ceremonies of some great cathedral performance.

The history of the Church shows very clearly that the growth of art in connection with the forms of worship has uniformly been attended or closely followed by loss of spiritual power.

# EDITORIAL MISCELLANY.

## CURRENT TOPICS.

### EVANGELISTS AND REVIVALS.

THERE seems to be among our people a growing interest, in some quarters, as to the desirableness or otherwise of having among the working forces of the Church a class of agents that are designated *Evangelists*. What that term in its modern use signifies is well known, which, however, is something quite different from its use in the New Testament and in the apostolical Church. It is evident that the New Testament evangelists and those of the present time are identical only in their common name. A clear understanding of the case, as a fact, may help toward the solution of the several secondary questions in which the whole merit of the subject in hand consists.

An evangelist in the Methodist Episcopal Church, as is indicated by the prevailing usage (the office has no legal status), is a preacher or public speaker, man or woman, who without definite pastoral charge goes from place to place holding special revival services. The fields of their operations are seldom or never, except in a few exceptional cases, among the "ungospeled" masses, but chiefly in the largest and best appointed churches. The Church so served finds the congregation and the requisite material conditions, and pays all the bills, including the more or less given to the evangelist, on the principle that the laborer is worthy of his hire; for even such a one may not be expected to serve God for naught. Such persons constitute a legally unrecognized class or order among us; and yet, they must be somehow recognized, whether for better or worse, among the Church's agencies. They are, in different cases, traveling or local preachers, or exhorters, or even unlicensed operators. As to their special calling and work, they are outside of the Church's established order and discipline. As every traveling preacher is supposed to have his own appointment, within which he is to labor, it is plain that none of that class can be evangelists without a manifest departure from the ideal of their calling.

The appointments of "Conference evangelists," that were some time ago made by the Bishops in a few cases, were entirely without legal warrant, and it may be presumed that no more such will be made. Neither within the letter nor the spirit of the law of the itinerancy can a traveling preacher be an evangelist, in the special sense of that term, nor can an evangelist be a Methodist traveling preacher.

The legal status and relations of local preachers, on the other hand, are well adapted to the requirement of this class of operators. They are not bound to any definite field or work; they may exercise their gifts wherever

they can get a hearing, and may "officiate" in any church if invited, or in any "parish" if not forbidden by its preacher in charge. True, they are supposed to be in any case nominally and legally members of some local Church and its Quarterly Conference, to which they are amenable as to both personal and official character and conduct; but it is quite probable that these relations are often rather perfunctory than effectual. Our female evangelists, however, must be unofficial, since the Discipline of the Church does not allow women to be licensed as preachers or exhorters; but this difficulty may be obviated by the action of the pastors, who may invite any member of the Church that is in good standing, that is, against whom no formal complaint has been made, to speak or pray in his congregation.

In practice it is the work of an evangelist of this kind to go to some Church to which he or she may be invited, to labor for a season in special revival services, working especially for conversions, and also, in some cases, either as a principal purpose or as an auxiliary device, for the promotion of "holiness." To carry the gospel to the destitute pertains to the office of the "missionary," which is quite another calling than that of the specifically so-called evangelist. Local preachers have sometimes done excellent work as missionaries, but in doing this they were not evangelists, in the sense in which that term is now used; nor do these seem to affect such humble, painstaking, and often painful work. They seem to require, instead, a prepared place and a congregation sustained by the requisite local prestige and financial ability. When thus brought into position, if in a church, though the regular pastor is in form and by law in charge, very large liberties are given to the new-comer, who must be permitted to operate according to his own methods, and he usually has methods of his own. For the time the work is his, and because it is the work of a specialist it must not be interfered with.

This modern form of evangelistic work originated during the third decade of the present century, chiefly in the nominally Calvinistic Churches of this country, under such leaders as Finney and Nettleton, and among the Baptists, Elder Knapp. And soon after these came Dr. N. W. Taylor, of New Haven, with his "New Divinity," teaching men to become Christians by simple acts of volition. [Some say that this is still done by both Mr. Moody and Sam Jones.] At that time all Methodist preachers were presumed to be, and were in fact though not in name, evangelists, and yet the services of specialists—among them, first of all in point of effectiveness, John N. Maffit—were sometimes called into use. The few among us whose memories cover the period of forty to fifty years, will recollect something of the proceedings of those times, and also the disastrous outcome of Maffit's career, and the consequent discrediting, for a season, of his methods. But they have been revived and rehabilitated, and the call is sometimes made for their legalization, and for the grafting of the system of evangelists upon the Methodist itinerancy. The subject so pressed into notice presents two general questions, to be properly determined before the demands so made may be granted: first, Does Meth-

odism need such an order of workers? and, second, If so, how can it be wrought into its existing ministerial system?

In favor of an affirmative answer to the former of these questions it is pleaded, not without some degree of truth and pertinency, that there is more than a fancied difference between the pastoral and the evangelistic work; and that, while both are necessary, there is in the ordinary working of the ministry a tendency to care for the former, and relatively to neglect the latter.

It is said, not without some show of justice, that the preaching heard in Methodist churches from week to week, on all ordinary occasions, lacks the specifically evangelistic element; that its tendency and purpose is (consciously or otherwise) to edify the Church, and to build up believers in the faith, and to incite them to right living, much more than to awaken the impenitent, to lead inquirers to Christ, and to show the necessity for, and the way to, the beginnings of a saving religious experience. There is much more than a playful satire in the saying sometimes heard, that as to our preachers the gift of exhortation is among the "lost arts," and it is not very unusual to hear able and acceptable ministers confessing their want of that gift. It may also be granted that the natural tendency of a pastor's duties and relations is toward the pastoral side of his calling, and relatively away from the evangelistic. His daily intercourse is chiefly with professed Christians, whom he is compelled, by courtesy at least, if not by conviction, to recognize as converted people; and it is his business to lead them forward in their Christian calling, that, "leaving the principles—first things—of the doctrine of Christ," they may "go on unto perfection," that is, to Christian maturity; and because his mind and heart are thus drawn in one direction more than another, that other tends to be minified, and to fade out of his thoughts and feelings; and when he sits down to prepare for his pulpit exercises the same thoughts dominate his feelings and control his actions. He sees, in his imagination, a congregation of Church members before him, who, in the judgment of charity are presumed to be real Christians, converted persons in some of the stages of experience that lie between the beginnings and the perfecting of the Christian life, and his sermons naturally and almost necessarily are shaped by these things. And that way of thinking and speaking harmonizes with his own spontaneous religious tastes and feelings, to say nothing of those of a less spiritual kind. And thus it comes to be the case that not a few excellent Methodist ministers—just the kind that fill the pulpits of the better class of churches—are confessedly not qualified to perform a highly important part of the work required for "the upbuilding of the body of Christ;" and because of this lack on the part of the pastors it is pleaded that there is need of a distinct class, specially trained for specifically evangelistic work, to supplement this deficiency. To this, however, it will be answered that since the position of the regular pastor gives him opportunities and advantages that can be enjoyed by no one else, it would be desirable, could it be so, that he himself should, like Timothy, "do the work of an evangelist," and in that

way really "*fulfill* the work of the ministry;" and that this is possible there is no room for a doubt.

If, however, it shall be granted that every pastor shall also be an evangelist in his own field of labor, it must be further considered that in every Church there are times and seasons when increased and special evangelistic efforts should be made. The notion sometimes expressed, that the Church should be all the time in a state of revival, so as to supersede the necessity for special seasons of spiritual quickening and activity, is at best only a half-truth; as a whole, it is not according to either the reasons or the facts of the case. It is evident beyond successful dispute that the ordinary work of the Church does not suffice for some of its wants. Something more than the usual rounds of weekly and monthly services are needful in order to the best conditions of church life. Occasional revivals, over and beyond the usual activities of the best of Churches, are at once needful for the highest interests of religion, both for ingathering and upbuilding. They are also the normal outcome of the sustained Christian life of the Church. In the spiritual heavens, not less than in the natural, there are alternations of times and seasons, which the wise in spiritual things will not fail to observe and to turn to account. It will be found very difficult to avoid a gradual subsiding of zeal and activity, of devotion to God and deadness to the world, in any Church and congregation which remain for successive years unvisited by special spiritual quickenings; and in very few Churches, and only such as are specially favored by their conditions and environments, will the natural depletions of members be compensated for except through revivals. In all ordinary cases, the Methodist Church that has no revivals is in a state of chronic decline which must ensue in death—spiritually and also outwardly.

A conviction of this sort, no doubt, is commonly prevalent in the Churches, and accordingly revivals are desired either from pure or from mixed motives. But how shall they be obtained? and how, when begun, successfully followed up, so as to secure the best results? Just here comes the call for an evangelist; and, though good results have sometimes been reached by that process, there are still very serious difficulties in guarding it from serious abuses. The pastor who calls in an evangelist, except as an auxiliary, to promote and conduct a revival in his Church, confesses by that act his own insufficiency for one of the chief parts of his official duties, and by so doing he consents to be discounted in the estimation of his own people. The pastor should always be the spiritual head of his Church; his people must be taught, by all that they see and do, to recognize him as such, and to follow him accordingly; but if, in a most important part of the work of the Church, they are taught to look to another leader, the effect can scarcely fail to be pernicious. No doubt, in times of widespread revival influences pastors need help, often more than can be rendered by the laity of the Church—which, however, should always be utilized to the farthest possible extent—and in such case *help* should be sought. But in no case should the pastor transfer his author-

ity to another. His responsibilities to his flock and to the chief Shepherd forbid him to do so.

It is granted that great and precious revivals have occurred under the conduct of professional evangelists; but in nearly or quite all such cases it is very probable that there were conditions connected with the regular church work that contributed very largely to the success—perhaps saved it from ruinous disaster. A continuous course of faithful pulpit and pastoral ministrations may have prepared the Church and congregation for the visitation of the Spirit, and the advent of the evangelist may have been the least of the procuring causes of the work that was done. And during and after the revival the pastor was on hand to minister to the spiritually wounded, to gather the lambs into the fold, and to feed them with the pure milk of the word; and so to bring them, through grace, to the stature of adult believers. And it should be said, with all solemn emphasis, that revivals without these attendant conditions of pastoral care are of less than uncertain value. In many an instance there is reason to believe that the case of a Church or community so visited has been made worse instead of better.

The second question suggested at the beginning would be pertinent only after an affirmative answer to the first had been reached. It may, however, be allowable to look at some of its conditions. It is pleaded that since there are, and are likely to be, among us those who are in fact professional evangelists, they ought to be recognized by the law and administration of the Church, in order that they may be made amenable to authority. This plea is specious, but not so forceful as it seems. Some things are better let alone than taken in hand; and were the thing suggested desirable in itself, its formal adoption might cost more than it would be worth. As now organized, and as it has been from the beginning, Methodism has no room for an order of evangelists; first, because the itinerancy itself is a vast evangelistic agency; and, second, because it has no place into which to bring the new order. Every Church must have its pastor, who is charged to do all the work of a Methodist minister; and, while he may use any available help, he cannot relinquish any part of his work in favor of any other person. An evangelist can operate in his Church only through his sufferance; and both the presiding elder and the Conference on one side, and the officiary of the Church on the other, must look to the minister in charge for the conduct of the Church's affairs. If the evangelists are to be members of the Annual Conferences, where shall be their appointed fields of labor, and to what authority shall they be subjected? and last, but not least, whence shall they receive their support? If they are local preachers, then they need no larger liberty than is now given to all such, nor is it certain that they would willingly consent to any additional limitations. At present the pastor of each Church is responsible for its services; he can employ such duly accredited persons as he may wish as helpers in his work, and within these provisions there is room for all necessary use of evangelistic agencies. The needs of the case are not new arrangements, but the better and more effective working of the agencies we have.

## CITY EVANGELIZATION.

The question of the social and religious affairs of the modern city is receiving a good share of the attention which its transcendent interest abundantly justifies. The importance of cities as centers and sources of social influences has long been recognized, but this has been very greatly increased during the recent past, through the relative growth of cities and large towns as compared with the small towns and hamlets and the open country. The latter, until quite lately, contained a very large majority of the inhabitants of the whole country; and so the character of the population, with its tastes and needs, was fashioned by the facts of its rural conditions. But that is now quite otherwise. Through causes not at all difficult to understand, the people have been gathering into the cities from all the rural regions, until at length, in all the older and more densely populated parts of the country, the cities are becoming the homes of most of the people, and the fashion of American life is becoming conformed to the influences and requirements of their new conditions. These changes, of course, make necessary certain modifications and readjustments of the agencies and methods to be used in providing for not only the industrial wants of the people, but equally so for their social welfare, and especially for their intellectual and religious necessities. At present we purpose to consider only so much as is indicated by the heading of this paper, "City Evangelization;" and, for good and sufficient reasons, our facts and the application of our suggestions will center about New York city—its people and their conditions—in which, beyond all others, is embodied and represented American city life.

It is quite the fashion to speak deprecatingly of the manners and morals of cities as compared with those of rural and village communities; but that is a subject upon which a good deal may be said on both sides. Life in the city is certainly more intense than in the country, and, accordingly, there are larger developments of character and wider extremes of both good and bad qualities; but which of the two classes, the rural or the urban, will show the better average of moral character may not be so readily declared. There are, no doubt, types of viciousness and degradation among our city population that cannot be duplicated among those of the country; and the same comparison will hold good in respect to the opposite types, for, in respect to social enterprise and disinterested care for others, expressed not only in pecuniary bestowments, but especially in personal labor and sacrifices, the advantage is certainly very greatly in favor of the city. And if we are reminded of the multitudes of the morally and socially debased that make up large quarters in nearly all great cities, we may also suspect that, if we carefully inquire, we shall find in smaller localities a scarcely less proportion of persons living at a very low level of intellectual and moral culture. The whole case may be summed up in the statement that city people are both better and worse than the corresponding classes in the rural portions of the land.

In speaking of American cities, it is safe to take New York as a specimen case; it is fairly representative of the whole class in all their ruling features, while its magnitude serves to present all its characteristics in magnified proportions. Nearly all our chief cities have the same general wants; but what may be manageable with comparative ease in smaller cities, can here be successfully dealt with only by the use of large means and far-reaching appliances. Further than this, New York has become essentially cosmopolitan in its *personnel*, and in the modes of thought and methods of living of its people. It is indeed American as to its social character, and especially its political institutions, and in the trend of its thinking; but the blood that flows in the veins of its inhabitants is strongly dashed with an alien element, which, however, no doubt, is undergoing a process of rapid assimilation. Protestant modes of thought are certainly decidedly dominant, although scarcely one half of the people claim to be Protestants. The national peculiarities of Europe have been transplanted among us, where they have taken root and flourish with marked luxuriance. Many of the old transatlantic ideas and feelings are still active among us; and, as to numbers, there are more Germans in New York (if those of the first generation born in this country are included) than in any city in the fatherland except Berlin; while the Irish population of New York exceeds that of Dublin. These, and those of many other nationalities, live apart, and largely retain their original characteristics, and maintain many of their former usages and modes of life. And in nothing else is this persistency of character so effective as in matters of religion. The Irish Romanist appears to become intensified in his (and especially *her*) devotion to "mother Church" by breathing our free air, although the atmosphere is permeated by the spirit of Protestant liberty; and German Lutherans are said to cherish with new zeal and affection, in this country, the forms and memories of the Church which they habitually disregarded at home; and the Jews appear to be decidedly less approachable by Christian agencies here than in Europe. All these things may be hopeful rather than otherwise; but certainly they are not unimportant factors in the problem we are considering. They vastly complicate all our practical methods for city evangelization, which must be shaped to meet their demands.

The local configuration of our city's ground-plot, also, not a little affects this question. It is a comparatively narrow strip of land between two broad bodies of water, extending out in only one direction. The heavy business of the city—that which makes it what it is—is pressed down toward the lower extremity. The down-town portion—that lying below Fourteenth Street—has about two fifths of the population, and much the larger part of the city's wealth; but its own inhabitants are relatively poor. The owners of most of the property are not residents of that locality; but within this region are found people of almost every nation under the heavens. Nearly all the languages of the earth are spoken there, and in one large quarter of this part of the city the German language is, apparently, more used than the English. The former population of this

region has been moving up-town for half a century, until only a few limited localities remain in which those consent to abide who can afford to get away. Fifty years ago the best churches of the city were down-town; now there are very few in all this region that can sustain themselves without aid, either direct or indirect, from up-town. The whole of New York city below Fourteenth Street, with its six hundred thousand inhabitants, is largely, though not absolutely, a missionary field; and this fact is becoming year by year more fully appreciated, and practically provided for. Here a large share of the evangelizing agencies of the city are effectively at work; but both the money and the agents for doing the work must come from up-town.

The migration of the population northward, to occupy what had been vacant lands, necessitated the erection of new church buildings and the provision of all other appliances for church-work in the new districts, for which, in most cases, nearly the whole of the needed outlay, amounting to many millions of dollars, had to be obtained by voluntary donations. Comparatively little money from the sale of down-town churches has been carried away with the removing people; of the Methodist churches none at all. Every Methodist church above Fourteenth Street, with a single exception, has been founded within fifty years, and their entire cost (amounting to nearly $2,000,000) has been contributed by the people, chiefly those for and by whom they were built; though in most cases each church has received aid from the Methodists of other localities for the idea of a common interest has been all the time practically effective. And while the Methodism of New York comprises all its churches, its resources for all general enterprises, including the principal maintenance of the churches of the lower wards, must come from the up-town churches. That consideration suggests the necessity of strengthening these, as a provision for the prosecution of evangelistic work among the poorer localities of the city; and it shows that the numerical increase and the strengthening of the abler churches are the best possible provision for the more properly missionary work among the poor and destitute. Church extension and church building, in the more prosperous localities, is thus seen to be a necessary prerequisite to the effectual prosecution of city evangelization. As the people are going up-town in vast numbers, and large precincts hitherto vacant are becoming covered with dwellings into which the moderately well-to-do of the people are moving—most of whom are Protestants, and a large percentage Methodists—the call for new churches becomes importunate; the heeding or otherwise of which must be the cause of success or failure, of denominational life or death.

Passing from the consideration of the exterior conditions of our problem, we are next to inquire respecting the methods by which the needed work may be done. That work is, as in all Christian work, to bring the influences of the Gospel to bear upon the hearts and minds of the people. Here, as every-where else, the faith which alone can save comes by hearing; and that the Gospel may be heard it must be preached; and, in order that it may be preached, certain ones must be sent, commissioned, set at

work, to do it. City evangelization is the same in its kind and purpose with the ordinary preaching of the Gospel, and shepherding the flock; its peculiarities consist in the adaptation of methods to the local and accidental requirements of the case; and because in this case the conditions are peculiar, and in many things widely different from ordinary church work, very considerable modifications of methods may be needed. Attempts to evangelize the people of large portions of a city like New York, simply by the usual methods of church work, will probably not succeed.

As a fairly good and successful minister taken from an ordinary pastorate for city mission work, operating according to his old methods, will be pretty sure to fail, probably not a small part of the unsuccess of our work in this city has proceeded from this cause. It is one thing to deliver sermons and minister to the religious wants of an organized Christian body, and quite another to go out into the highways and hedges, the slums and hiding-places of poverty and crime, and bring the power of the Gospel into effective operation upon those living there, whether of choice or from necessity. And although there are many not so far gone who are proper subjects for the work of city evangelization, yet the effectual doing of the work must reach the very lowest stratum of the social mass. There seems to be just now, in not a few generous Christian minds, a sense of discouragement in view of the vastness and the necessity for this kind of work, and the comparative unsuccess of all past efforts. And yet, while on the one hand it must be granted that the past has not been altogether without good results, on the other, its partial failure suggests the need of carefully re examining our methods; and in doing this experience may afford valuable suggestions.

Two distinct methods have heretofore been pursued, both of which have been productive of good, and yet both have been pretty clearly demonstrated to be unequal to the work. For nearly sixty years an undenominational and non-ecclesiastical association of Christian workers, known as the "New York City Mission and Tract Society," has been engaged in laboring for the benefit of the non-church-going masses, distributing tracts, visiting the sick, and endeavoring to persuade people to attend church, and to send their children to Sunday-school. In some cases local chapels and Sunday-schools have been instituted, but the church idea was generally avoided. But experience taught those engaged in that work that, for its wider and permanent success, a more thorough organization and a more churchly character were necessary; and now that body has become the founder and patron of four great establishments, which are, first of all, churches, provided with large and commodious edifices, with audience-rooms for public worship, and chapels for Sunday-schools and other public exercises; and also having parlors, offices, library and reading-rooms, and gymnasiums; and, in addition to the usual religious services, they provide a variety of useful and entertaining exercises for the benefit of the young people, in order to divert them from vicious associations, and to make the churches points of interest. The experiments made along this line have proved, thus far, eminently satisfactory; for

while the plan gives to the attendants all the advantages of a complete church organization, it also provides for them that which they cannot themselves supply—the necessary funds and the administrative ability for managing the affairs of so large an interest.

Some of the Episcopal Churches of the city have, within the past ten or twenty years, engaged actively in the work of caring for the poor and irreligious of the city. Their work in this direction has usually proceeded under the administration of their parishes, as such, rather than by extra-ecclesiastical organizations, and the plan seems to have operated both effectively and smoothly. They build large and commodious chapels, where church services are regularly held, and school-houses for Sunday-schools and also for parochial schools, with kindergarten and industrial departments; they look after the poor of their vicinities, especially poor women and small children; visit the sick, provide medicines, and, best of all, provide personal attendance and nursing in extreme cases. The Episcopalians have several peculiar advantages in their work: they are intensely denominational, and abundantly wealthy; and, although rich men are not usually good givers, yet, where much is possessed, persistent efforts will pretty surely gain something. But beyond all others they know how to utilize women's aid in their missionary enterprises; and these constitute an important contingent in their working force.

The Methodists of New York, though they have nothing that is at all equal to either of these, have not been unmindful of their duty and calling in respect to the poor and outcast classes. Originally, their whole Church was a spiritual propaganda, and it gloried in the distinction of being the Church of the poor. It built churches with free sittings and welcomed all comers. But because it gathered its converts into Churches, its strictly evangelistic work required to be supplemented with pastoral care and direction. No doubt, in making this transition, the Methodist system passed through a very severe test of its elasticity and capacity for adaptation, and though it survived the ordeal it is perhaps still somewhat affected by the strain. In the open country and comparatively small towns the required adjustments were not very difficult, for Churches in such localities must be at once evangelistic and pastoral; but in large cities the two kinds of work are to a wide degree distinct, and yet neither can prosper and do its best except as the two are conjoined and co-operative. In New York, as by degrees the Methodist Churches became individualized, and the pastoral duties grew to be onerous and exacting, the evangelistic work very naturally gave way to the demands of the local Church. It then became manifest that a broader and freer agency for outside work was needed, and to meet this want, about twenty years ago, an association was formed for city mission work, which has been widely useful. It is now called by its chartered name, "The New York City Church Extension and Missionary Society," and has under its care about twenty churches, located in all parts of the city, with nearly three thousand church members, and large and flourishing Sunday-schools. But the experiments made during those twenty years have taught those who

direct that work wherein they have made mistakes, and what is now required to render it properly effective. The plan of planting and sustaining small and feeble missions has been found not advisable, failing, as they necessarily must, to do much of the required work, and being disproportionately costly in what they do. Centralization of means and comprehensiveness of plans so as to reach and hold the persons intended to be benefited is now clearly shown to be necessary to success. It is only just to award great praise to those who have labored in this organization, both for their devotion and for the results that have been accomplished; but it is becoming more and more evident that its aims and its methods must be enlarged; its funds should be very largely increased, and both its agencies and agents should be chosen and employed only as they are known to be adapted to the special requirements of the case.

It is clearly shown by experience that the characteristics which qualify ministers for the work of city evangelists are not the same with those which fit them for ordinary pastoral work; and it is no doubt through no fault of their own that some excellent ministers have found themselves sadly out of place by being thrust into places for which they had neither natural nor acquired adaptations.* The plan of making each little mission an independent pastoral charge has nothing in its favor and very much against it; and while it may be well to have some one specially charged with the local oversight, both a frequent alternation of the pulpit supply and a general administrative superintendency are highly desirable. Because it was seen that the conditions of this work are widely different from those of the ordinary pastoral care of the churches, provisions have been made in the law of the Church that the rule limiting the pastoral term to three years need not apply to ministers appointed "to neglected portions of our cities." The provisions of the Methodist Discipline are especially felicitously adapted to the best possible arrangement for this kind of work: and with a wise application of those provisions by the general administration, and with a sufficient supply of qualified ministerial workers, that side of the work may be placed in the best possible conditions, which it must be conceded is not now the case.

In addition to the points just spoken of, two others, both of the first importance, must somehow be rendered available. This work calls for very considerable amounts of money, much more than our wealthy laymen

* At the National Council of the Congregational Churches in Chicago, a few months ago, Rev. Dr. Pentecost uttered some good things which we may appropriate without following him to all his practical conclusions. Respecting the subject now under notice, he remarked, as to the habits into which pastors naturally fall: "This life and habit of study, and their practical exclusion from all people except members of their several flocks and congregations, have put them out of touch with the great mass of mankind. . . . Their work of teaching and edifying has been carried on at the expense of evangelizing." And to this may be added the further fact, that the tastes and social habits learned by being trained in regular pastoral work largely disqualify them for the peculiar calling of city evangelists.

have been accustomed to give. If by any means these can be made to feel and perform their duties in this matter a double benefit will be secured: first, the givers will be rescued from the pernicious sin of covetousness, which in not a few instances is eating into their souls like a canker, and, second, the financial help that is essential to successful city evangelization will be provided. Somehow, our rich men must be made to realize the obligations that come with possession of wealth, quite as much for their own spiritual and eternal welfare as for the interest of the cause of Christ among men; and perhaps no cause is better suited to move them in the needed direction than this of which we are writing. The second thing especially called for in this work is the united and earnest action of our Christian women. The Church is just now coming to appreciate, in some degree, the immense resources of moral power lying dormant and unused among its women. And while some object, very wisely, we think, to many things that are said and done about "woman's sphere" and "woman's rights," every body will grant that to do good to the souls and bodies of the poor of our cities lies within the sphere of godly women, and to engage in a work so Christ-like is their *right* also. Every well-directed experiment along this line has proved its availability and its eminent effectiveness; and yet, strangely enough, we have used that power only sparingly and timidly. We would not ask for any either superstitious or ostentatious display in this matter, and yet we see great fitness in an informal order of "deaconesses," aided by a goodly class of "sisters," of grace as well as of mercy, to labor together in behalf of the outcasts of our teeming populations.

In a late number of the *Andover Review* is an editorial article touching upon some of the points which we have discussed, with which we agree in its general substance, though not in all the details. We close with its somewhat extended last paragraph:

> Owing to the peculiar configuration of New York city, this process of abandonment and desertion [of the older churches] is more conspicuous there than elsewhere; but it is going on in every great city. What can arrest it? How can the Church recover to itself the territory which is slipping from its grasp? We answer, Advance the work of city evangelization to the grade of that of home or foreign missions. . . . What other course can satisfy the reasonable demands of the city upon its (own) Christian element? We are convinced that little can be accomplished in the way of city evangelization until the Church of the city is equipped for work through every day of the week. A Sunday church (only) is, in the eyes of the masses, a class church. An every-day church, ministering through all possible agencies, reaches with a penetrating power into the densest parts of the city. Of course the change, on the part of any number of city churches, from Sunday to every-day churches would involve a vast increase in expenditure. But will any thing less suffice? The dribbling support which is given to most city mission organizations is a confession of indifference. . . . We advocate, as a present necessity in city evangelization, the establishment of working centers, with a sufficient force of skilled workers to make them effective. . . . The church as an appendage of a distant wealthy church is no longer an appreciable factor in the problem. These agencies may remain, but work must be projected on broader lines.

## FOREIGN, RELIGIOUS AND LITERARY.

An Oriental Congress in Vienna has recently attracted a great deal of attention because of the prominent Orientalists in attendance, and the remarkable breadth of the discussions. Delegates were present from Turkey, Egypt, British India, and China. In no city of the European world is such a gathering more in place than in the Austrian capital, for it holds the middle ground between Orient and Occident both in position and in the mixed character of its people and their idioms.

For the Austrian Empire a knowledge of the East and its varied tongues is indispensably necessary, and the Oriental Academy of that city has long held the first rank in Europe for the education of diplomatists for eastern lands. When the shah of Persia some years ago made his European tour he received as aid-de-camp, on reaching Vienna, a distinguished native Orientalist, who could converse with him and all his suite in whatever language they chose to use; an attention that could be paid to the Persian monarch in no other land.

The discussions took place in sections, and that one devoted to Africa and Egypt seemed to have a peculiar attraction for the lay element of the Congress. The session of this division, at which the famous London lady, Miss Amelia B. Edwards, renowned as Egyptologist and hieroglyphist, read a paper, was very largely attended. Turks and Egyptians listened with surprise to her address on the latest discoveries in Egypt; namely, the mummies in the caves near Assouan, as well as the mighty Necropolis on the Elephantine island. Many ladies honored this marvel of their sex with their attendance on this occasion.

Next in order of interest seemed to be the Arabic and the Semitic sections. Here the famous Egyptian scholar, Hefni-Effendi, delivered an address, in the Koranic-Arabic idiom, on the popular Arabico-Egyptian dialect; Professor Hommel, from Munich, illustrated the Arabic texts of ancient Indian legends; and Professor Kaabocek, of Vienna, treated of the importance of recent finds of papyrus documents as the bases of closer investigations in the Arabic paleography. In the Semitic section the matters treated of were a little more popular in character. The chaplain of the British embassy in Vienna read a paper on the period of King Gudia, about 2,000 years before Christ, and touching the Assyrian arrow-head inscriptions on the bricks which a German Assyriologist had recently brought to Vienna. The celebrated Parisian Assyriologist, Jules Oppert, threw light on the abstruse subject of Assyrian law in its development from 3,000 years before Christ until the period of the Romans.

Dr. George Schweinfurth was recently the lion of a convocation of German naturalists and physicians for the investigation of physical and physiological themes as pertaining to recent travels and reports from various parts of the earth. He greatly delighted the distinguished body by his attractive investigations of the "Prospects and Tasks of Europe in

Tropical Africa." He was peculiarly instructive and emphatic in his remarks on the magnitude of the civilizing work required on the part of Europe for a region containing perhaps five hundred millions of Negroes. He sought in no way to conceal the intense demands of the undertaking and the many difficulties of the task, but he nevertheless opened several bright and encouraging perspectives into a period when Stanley's Dark Continent would be no longer dark, except in the complexion of its inhabitants. On a closer inspection of the new Congo State, and a comparison between that and "German Africa," he declared with great earnestness that the latter territory seemed to him to offer opportunities for a more speedy opening and utilization than the giant Congo realm, so very difficult of access. He is of the opinion that for native plantations and trade, if not for agricultural colonies, East Africa offers great prospects, and can undoubtedly be sooner made useful.

The prize essay of missionary superintendent Merensky has shown in a very clear manner the important responsibilities in respect to the education of the natives of Africa not only to labor, but in civilizing influences, and the ways that will best lead to the attainment of this object. What he therein says of the absolute necessity of the co-operation of Christian missionaries in the work has received unstinted applause. In his view, it is a simple question as to whether the Negroes shall become Christians or Mohammedans; in the latter case they will be certainly lost to civilization. Merensky declares it as his opinion, that in order quickly to attain all ends desired, a standing army, manned by European officers, will be indispensably necessary, and this, strange to say, partly to defend the natives from European intruders, who will come to destroy rather than to aid them. It will be of the highest importance to keep at a distance the many disturbing influences which the persistence of the pioneers of European trade usually forces, all too soon, into the civilizing efforts of legitimate colonists or those of the natives themselves. As to the importation of all kinds of spirituous liquors, it must be absolutely and unconditionally forbidden. All men of intelligence and religious convictions unhesitatingly state that the stream of colonization can only flow purely and in increasing measure when free from this and other vices of civilized life.

The Portuguese are making the most strenuous exertions to retain their hold in Africa, which proves, indeed, to have been very strong, as they seem to have impressed their language on all the regions where they have established "factories" and carried on the slave-trade. It will be noticed that, for their intercourse with the authorities they may meet with, Bishop Taylor and his party find it necessary to use the Portuguese rather than any other tongue.

Serpa Pinto, the now well-known Portuguese explorer, who three years ago made the brilliant passage through Africa, has again arrived in Lisbon after the fulfillment of a mission from the Government on the east coast of Africa. He was appointed consul-general for Africa, that his official position might give him influence and authority in arranging for

his explorations, and especially for an approach to the Sultan of Zanzibar, in favor of Portuguese interests. His instructions ordered him mainly to explore the Nyassa Lake and become better acquainted with the tribes on its shores, in order to enter into trading relations with them, and to open up, if possible, a commercial route to their region.

This same object was also the animus of the mission of Capello and Ivens, who lately crossed Africa from the west to the east coast. In view of the energetic character of Serpa Pinto, his Government was prepared to see him pass, indeed, the Nyassa, and come to light again in the west, but the fates were antagonistic to him; he was twice detained by sickness, and then obliged to give up the idea of commanding the expedition through the interior. His representative and companion, the naval officer Cordoso, took the party to Nyassa, and his geographical investigations are of much scientific interest. The Portuguese consider the expedition a success in the line of extending their political interests.

The French Chambers are making awkward work in the matter of organizing popular education so as to laicize the schools and exclude from them all but lay teaching. The recent measures of the municipal councils of Paris in banishing from the schools all books that contain the name of God, and all expressions that have their origin in the sacred book, have so far overshot the mark as to alarm all thinking men, and cause them to fear the legislation of the Chambers in this regard. The expense of the measure, also, is objected to; but in order to meet this complaint five years are given in which to perfect it, and even then the reform is to be carried out only in proportion to the credit granted.

After many efforts to thwart the action it was resolved, by a large majority, to proceed with it. Then the royalists declared that this exclusion of the orders from the schools was an equivalent to banishing all religion from them, and the exposing of the youth of the land to a moral poison equivalent to atheism, which, indeed, many good people fear who are not royalists. To this objection an answer was made by the author of an excellent work on moral teachings, that a refusal to have the orders in the schools need not necessarily imply the contemning of all religion. And more than this, the brothers and sisters of the teaching orders are, by their origin, unfitted to observe neutrality in religious matters. The objection that teachers for the common schools could not be obtained among the laity, which was well grounded a few years ago, is no longer true, for to-day there are not less than 12,000 male and female teachers who have passed the required examinations, and are now waiting for places. The act establishing lay teaching in the public schools was finally passed by a large majority, and will undoubtedly now be put into operation. This will result in the opening of large numbers of private schools in which the elements of religious instruction will be given.

The Summer Resorts on the Continent are frequently sadly deficient in Protestant religious services on the Sabbath. The English have made some effort to supply this want, but nearly always in the line of the Epis-

copal faith, and the Scotch have done something in that of evangelical service; but, on the whole, not much is done, and the great majority of tourists or summer guests are left without religious privileges on the Sabbath.

The Germans are now moving in this matter in a style that we hope will be an instructive and encouraging example to other nationalities. Last year they founded an association for the establishment of Protestant service at sanitary and other summer resorts. Their first annual report has been made, and from it we gather some interesting facts. In the first place the whole field of labor has been systematically divided into sections, as follows: The winter stations on the Riviera, in all Italy and southern Tyrol; the spring and autumn stations on the lakes of upper Italy; the summer stations in the Austrian Alps, and at the Belgian and Dutch baths; and, finally, the summer resorts in all Catholic regions of Germany.

This service is held in the parlors of hotels, in the halls of sanitariums, in school-houses, or wherever a suitable place can be found to which the guests will be willing to come. The pastors in this work have been so far quite active, and some of them are veritable itinerants with very hard work. The trouble with much of this labor hitherto has been the fact that many who undertake it do so simply for the opportunity it affords them to spend the summer at some desirable spot and receive a support in the meanwhile. It is customary, we believe, with the English Church to send some favorite pastor, an invalid, perhaps, to some such spot as a personal kindness, and in most of these cases there is very little zeal or energy displayed. The idea of the Germans is, to make this a semi-missionary effort, and therefore they solicit funds and appeal to their people from patriotic and religious motives to help the cause.

The Rauhe Haus of Hamburg, under the control and guidance of the widely known Pastor Wichern, is becoming a veritable "People's College" of the most practical kind. A few months ago the director applied to the Prussian Minister of Public Worship, and to various consistories in German lands, as well as to many professors of practical theology, to aid him in calling together a number of riper students of theology for the purpose of giving them a few weeks' course in the art of approaching the masses that are met with in the work of the home mission.

Wichern made known in his circular the desire to receive, as far as possible, young theologians, and asked also that those who sent them would be careful in making choice of those who showed talent in the line of popular appeals. To young unmarried men, destitute of means, he gave encouragement for aid in defraying their traveling expenses, and also promised free homes from the liberality of Christian friends in the town. The call was for twenty-five, as all that they could provide for or help. To this there came, beyond all expectation, one hundred and forty applications, and among these there were college tutors and many pastors. The satisfying feature of this number of applicants was the proof of the need felt for preparation for this work.

It was not a pleasant task to select twenty-five and reject all the other, but it was necessary, and was done. The twenty-five were present at time, and it was interesting to see who they were. Three of them were assistant preachers, seven were still candidates, and the remainder still students. The faculty of Göttingen had sent two, Berlin one, and the seminary in Wittenberg one; four were from Saxony, two from Würtemberg, two from Baden, one from Bavaria, and one from Austria, etc. These took their courses and left for their homes well prepared to spread the good seed of enthusiasm for home mission work.

The Russian Church Policy, in its newest phase, is very active in antagonism within and without, and this is not the product of a few individual personalities, but is rather the necessary result of the entire policy of Russia. Since Peter the Great decided to copy western Europe, and inoculate its culture into Russia, and especially since the Crimean war, there has been a greater necessity to examine more closely the foundation of its political and religious life, and this investigation shows clearly that "Old Russia" is still alive and powerful, notwithstanding all the attacks of Nihilism and its attendant forces. Now this internal force is ever occupied in strengthening the main pillars of the orthodox Greek Church, in consequence of which we see in all fields of effort—in the social, political, and military—this influence in the foreground. Thus the Church is now openly acknowledged as what she really is; namely, the hoop that holds together in one organic bond the various constituents of the great incongruous realm. Above all, the Russians now begin to see that the Russian and the Slavonic elements are by no means at all times identical, for the deadliest enemies of the Russians are the Poles, and these are mainly supporters and adherents of the Roman Catholic Church. Against these, therefore, as well as against the Lutheran Church of the Baltic Provinces, the orthodox Greek Church is now directing its blows. In these sections of the Baltic the Russian Government is trying to stamp out not only the religion but also the language of the people, and the agents for this work are mainly the priests of the National Church. Politically and ecclesiastically the Catholic Church is more feared than the Lutheran, but both are regarded as uncompromising enemies. Since the period of the first Alexander of Russia the Church of the realm has been making strenuous efforts to attach to itself some other branch of the Church at large, such as the English Church and the Old Catholics of Germany, but so far not much progress has been made in this line.

Political Judaism seems to be on the decline. As soon as one of the prominent Jews of the period steps off the political stage his place is supplied by one of a different profession or of none. Of all the parties now in the German conflict no one presents a candidate for the future; not even the German liberals, who have been heretofore their chief supporters. The single exception to this is found among the social democrats, who do not trouble themselves at all about any confession. Thus Dr. Ludwig Bamberger is now the only remaining witness of the period who

the liberal Jews were elected to Parliament. Lasker, Reichenheim, Warburg, and others are left without political posterity.

Meyer von Rothschild, of Frankfort, seems to have left behind him no very pleasant flavor in the nostrils of his co-religionists. A leading Jewish journal says of him: "We have nothing to say of his benevolence, and so far as his faith was concerned, it sat very lightly on him; he declined to contribute any thing to the collections for the Jewish refugees at a period when the appeal for aid was sounded throughout all Europe, and when even the Lord Mayor of London placed himself at the head of an association for their aid."

The Jewish students in Russia meet with new and troublesome restrictions in the schools, and nearly all the higher institutions are closed against them. All the gymnasia in Saint Petersburg that have hitherto accepted large numbers of Jews now close their doors against them. No more Jewesses are received in the training-school for nurses in the Russian capital, and in the clinical course of the present year not a single Jew has found entrance. In the surgical school for the army no Jew now stays or enters without special permission. The percentage of Jewish doctors allowed to practice is now reduced to five. Jewish physicians are not allowed to practice in Christian families, and Jewish lawyers are forbidden to bear Christian names.

The Protestant spirit seems to be asserting itself every-where in Germany with renewed vigor since the quasi-surrender of Bismarck to the Pope. At a recent convocation of evangelical clergy in Wiesbaden one of the members treated of German Protestantism in its relation to Rome, declaring that the German people are in great danger of coming again under the sway of the Jesuits. He declared also that the Roman Catholic Church is aspiring to be the only acknowledged Church of the State, and that the Jesuits now mean not peace but war with Protestantism. A very significant debate was held on the relation of German Protestantism to the civil power, in which many of the exactions of the State on Protestantism at the present time were gravely repudiated, and the banner of Christian liberty was raised to the mast-head. The accusation was made that in the last fifty years much of the property of the Church, in the attack on individual parishes, had been virtually expropriated. The body closed its session with an ardent wish that its meeting would lay the corner-stone for a new edifice of Christian liberty.

The French Senate has been manipulating the ticklish question of *divorce*. Naquet, the leader in the matter of granting easy divorce, offered a motion to change an article of the civil code so that simple separation would become absolute divorce after a period of three years. The leading speaker in the opposition was the well-known Dr. de Pressensé, who had a good many moral objections to the proposition. He had favored the granting of divorce as a sort of safety-valve, but to make it become so general would, he feared, cause it to bear heavily on social conditions. To grant divorce at the request of only one of the parties, and then also

to let separation slide into absolute dissolution of the marriage bond, would be a dangerous measure, and one to which the Senate had better not lend its favor. Senator Renault defended the measure as one calculated to give the individual the opportunity to found a new family in case his first effort had failed, and especially to subvert the intrigues of the clergy, who oppose divorce. The Minister of Justice declared that the Government favored the measure after the Senate had *rejected* it by a fair majority.

Congo Land now has also its Roman Catholic bishop. The Archbishop of Paris recently laid his apostolic hands on the head of the missionary priest Corrie, in conformity to an order from the Pope, and made him Bishop of Congo Land. Monsignor Corrie is about forty years old, and is described as an uncommonly active and energetic missionary, who knows how to put his hand to every thing, and in the latest field of his operations was school-master, engineer, wood-chopper, hotel-keeper, and, in short, all in all as a pioneer of civilization. (Let Bishop Taylor look to his laurels!) A few months ago he founded a mission station nearly 200 miles above Stanley Pool. The new apostolic vicar will be accompanied by about forty co-workers and several of the sisters of Saint Joseph, who will open schools for boys and girls, and will teach the women the handiwork of civilization. The future episcopal seat will be in Loango, where there is now a school of forty Negro children. The money will be furnished by the Propaganda, that yearly receives large sums in France for such purposes.

"The Baltic Conversions," sarcastically so called, are now becoming even more suspiciously numerous than formerly. The Russian Minister of Public Worship announces that the religious movements among the populations of the Baltic Isles, in leaving Lutheranism and coming over into the Greek Church, are greatly on the increase, and especially since these peasants were told a few years ago that their transposition to the Russian Church was the most acceptable coronation present that they could send to the emperor. Since his last report this official announces that 1,200 persons have received the saving unction, the most of these from the island of Dago, where 1,000 at one conference were led over. But some of the concessions made to them, about which nothing was said in the report, were, that they might sit down in the church (not stand, as is the custom in the Greek Church), and also that they might sing their Lutheran hymns. The secret of these conversions is that they are virtually obtained by bribes, such as relief from Church tithes, and many like burdens that bear on them in the Lutheran Church in Russia.

North Africa has its French Catholic bishop, who is just now not in a very pleasant state of mind, because the French Senate has struck from the budget the 100,000 francs granted usually for the priests' seminaries, and the training of a national clergy in Algiers and Tunis. The letter that he sends to the authorities analyses the case, and declares that the

matter is not one alone of care for souls, which can be done by the priests of other nations, but that it greatly concerns French interests in North Africa. It is not, in his opinion, the Church that has so much to suffer from the suppression of the subsidy as the glory of France, whose shields the French priests and missionaries are every-where. "This standpoint is so invulnerable that all European nations regard it in their colonial policy. It pains us, therefore, to see that an opposite policy obtains with us regarding the budget for North Africa. We think that our labors, our anxieties, and our distance from all partisan strife, as well as our ardent devotion to the motherland, should save us from such blows." Signed, "Lavigerie, Archbishop of Carthage."

The Bohemian Church, on the old Protestant battle-ground of Prague, is again being annoyed by the police authorities of the city, who are trying in various ways to interfere with the evangelical worship, and close the doors of the modest retreats where gather the descendants of Huss to worship God in the way of their forefathers. A deputation of evangelical preachers lately visited Vienna, and laid the matter before the Minister of Public Worship of the realm. They were received kindly there, and their petition was read and filed with the promise that in a little while the prohibition of the police officials of Prague would be subjected to a thorough investigation, and, as far as the law allows, the Reformed Church of Prague would be granted all possible liberty in the practice of its devotions. The Prime Minister of Austria also received them kindly, and listened to their exposition of the situation. One of the deputation called attention to the fact that their ordinary liberties had been granted in 1879 at the request of the Emperor, and expressed a hope that his majesty might again interfere in the case.

## MISSIONARY INTELLIGENCE.

Over a Thousand Converts on the Congo.—The American Baptist Missionary Union has six stations on the Congo, four of which are on the Lower, and two on the Upper Congo. The farthest station is the Equator Station, and the nearest Palabala. The Baptists, it will be remembered, received the mission from the Livingstone Inland Society, of which Mr. H. Grattan Guinness, of London, was the head. There was some question among the Baptists, a year ago, whether they would go on with an enterprise requiring so much outlay, or drop it and concentrate their energies on Upper Burmah, which was then just opening to missionary occupation. But the great majority were in favor of seizing the opportunity to reach Central Africa, and of prosecuting the enterprise as vigorously as possible, trusting to the Churches to furnish the necessary means. Two stations, that of Mukimuika, on the sea-coast, and that of Mukimbungu, should be transferred, it was agreed, to other societies. The latter, however, is still under the care of the Union.

It is doubtful if the most sanguine expected such wonderful results within a few months as are now reported from the Congo. At Banza Manteke, on the south bank of the river, above Vivi, there has been a revival of such magnitude that more than a thousand converts had been gathered in at last accounts. The station has been in charge of Mr. Henry Richards, one of the appointees of the Livingstone Inland Mission. Mr. Richards had been laboring at the station several years. He had taken a short vacation in 1884, returning from England in June of that year to labor and wait and hope. His first converts, a man and his wife, were received in the spring of 1885. Some months later another man professed Christianity, and shortly after there was a fourth accession. Mr. Richards was then obliged to take his wife to the coast to send her to England to recover her health, and was prevented by fever from returning at once to his station. In March last he took up his lonely work again, preaching, teaching, and translating as he could, and, above all, fervently praying for a pentecostal outpouring of the Holy Spirit. Last summer he prepared sixteen converts for the rite of baptism, and, locking up his house and taking the converts with him, went into the villages to sing and pray and preach. The singing was assisted by an harmonica. He spent whole days in this work, and was soon rewarded with signs of an awakening. The people brought out their idols and burned them, and cried, "What shall I do to be saved?" "There was," says Mr. Richards, "much opposition and persecution, which only seemed to increase the spiritual power; for the bitterest enemies and the greatest sinners were brought under conviction of sin. The interest increased, and the people came up in large numbers to the station."

Then came busy days. Inquirers flocked to his house from morning till night, and hundreds gathered under the trees to hear him preach. In August Mr. White left Palabala to help him gather in the great harvest, and by September 10 there were over a thousand converts at that station alone, and the revival was increasing. Of the thousand, eight hundred and seventy are grown people. Some of the remainder are quite young, but gave cheering evidence of their faith. This great change has not occurred without exciting considerable persecution. One woman was poisoned by her husband, another was driven away, and whole families had to flee to save their lives because they professed Christianity. The converts who go to distant towns to preach Christ and invite inquirers to the mission house are often threatened with knives and guns. Mr. Richards believes the conversions are genuine. He says:

> How I wish you could see the people at the services—see their bright faces as they listen to those wonderful words of life and truth and love, hear their earnest prayers, listen to their heart-felt praises, witness the confessions of their past sins, and behold their joyful professions of their faith in Jesus and love to God: you would indeed thank Jehovah for his grace, and glory in his mighty power. There is no need for one to ask who are the converted and who not; for the joyous face, the freedom of manner of the one, and the hopeless expression and slavish deportment of the other, make the contrast indeed great. Many people from distant towns came to see and hear what this new thing meant, and were converted, and returned and declared what God had done for them. In some

cases their testimony was accepted with fear and wonder; in others, rejected with scorn and contempt. It is impossible now for the people to be indifferent; for the heathen believe that to give up their idols means death, and look upon Christians as traitors and devils. The Christians, on the other hand, hate heathenism with a bitter hatred.

Mr. Richards was, at last accounts, expecting to baptize the converts and to organize a Church in October. He was assisting in revival work at Lukungu. Thirty-four converts have been baptized at Mukimbungu, making forty-two for the year. There have also been a dozen or more professions of conversion at Palabala, and it is hoped the revival will spread all along the river.

Spread of Mohammedanism in Africa.—Dr. E. W. Blyden, Sierra Leone, Africa, who is a genuine Negro, splendidly educated, the master of several languages, and a very able writer, is discussing in the *African Church Review* the conquest of Africa by Mohammedanism, a subject with which no one, perhaps, is so competent to deal as himself. He has written for our own *Review* some most valuable articles on this very important question, which the Christian world interested in Africa do not understand and appreciate as they should. Dr. Blyden, who, by the way, is a Presbyterian minister, says the Moslems are not conquering the Nigritian and Soudanic tribes by force of arms, as they overwhelmed Northern Africa, but by mosques and schools and books and trade and intermarriages. These tribes have never been subdued by a foreign foe. Again and again they have driven back both Arabs and Europeans; but once accepting Mohammedanism, they do not hesitate to extend it by *Jihads*, or military expeditions to reduce pagans to the faith. In the last fifty years there has been a wonderful activity in this direction, and the whole of Africa north of the equator is being rapidly brought under the influence of the Crescent. Dahomey and Ashanti still cling to their paganism, but they cannot long resist the Moslem conquerors. Dr. Blyden writes:

> There is at this moment an energetic promoter of Jihad, having under his command scores of thousands of zealous Mohammedans anxious for the spoils of time and the rewards of eternity. By means of these he is reducing to the faith the most warlike and powerful tribes. His name is Samudu, born about forty years ago in the Mandingo country, east of Liberia. His fame has gone far beyond Nigritia, all through Soudan. It has crossed the Mediterranean to Europe, and the Atlantic to America. . . . Large and powerful states, which two years ago were practicing all the irrational and debasing superstitions of a hoary paganism, are now under the influence of schools and teachers and the regular administration of law. . . . The troops of this energetic commander are now moving westward toward the Atlantic. He has no quarrel with Christians, whom he treats with consideration and respect, and would be an important auxiliary in the superior operations of Christian governments on the coast, if they knew how to utilize him. He displays in all his dealings a soldierly as well as fatherly heroism, so that he has the art, as a rule, without carnage, of making his iconoclastic message acceptable to the sympathies of the pagans whom he summons to the faith. In every town, taken either by force of arms or by its own voluntary submission, he plants a mosque and schools, and stations a teacher and preacher. He lays great stress upon education. He trusts to the Koran and to the schools far more than to the sword as instruments for the determination of the great moral and political controversy between him and the pagans, and for the general

amelioration. Indeed, throughout Mohammedan Africa education is compulsory. A man might now travel across the continent from Sierra Leone to Cairo, or in another direction from Lagos to Tripoli, sleeping in a village every night, except in the Sahara, and in every village he would find a school. There is regular epistolary communication throughout this region in the Arabic language, sometimes in the vernacular written in Arabic characters.

The book *par excellence* with African Mohammedans is the Koran, called *Alkitab*, composed in the purest Arabic, the idiom of the Desert Arabs. To them it is a divine book, and whatever seems to illustrate it is prized. Great attention is paid to grammatical analysis, and nearly every Mandingo or Foulah trader or itinerant teacher carries among his manuscripts the *Alfiyah*, the most complete and celebrated of the Arabic grammatical poems.

It is plain that Dr. Blyden regards Mohammedanism as much better than the paganism which it supersedes, and it is also plain that he thinks the Moslems wiser, in some respects, than the Christians have been in propagating their religion. The North African Church failed because it proved itself incompetent to deal with the indigenous races.

"The Gospel, pure and simple, would have been an unspeakable blessing, but it would not have come 'pure and simple. . . .'"

The successful invaders would have assumed a right to the persons and labor of the natives, slavery would have been the normal condition of the aborigines, and the cruelty and rapacity of their European masters would have exceeded anything witnessed in the New World. A whole continent would have lain prostrate at the feet of unprincipled greed and irresponsible tyranny.

Mohammedanism in Africa has left the native master of himself and of his home; but wherever Christianity has really been able to establish itself, excepting in Liberia, foreigners have taken the country, and in some places rule the natives with oppressive rigor.

THE ONLY "FORBIDDEN LAND" IN ASIA.—All the countries of Asia are now open to the commerce of the world save Thibet. India, Burmah, China, Japan, Siam, Cochin China, Korea, receive the traveler, the trader, and the missionary; but Thibet still rigorously excludes them, and is to us almost entirely an unknown land. Roughly speaking, it is about 1,500 miles long by 800 miles wide, from north to south, and has a population variously estimated at from 6,000,000 to 10,000,000. It is a dependency of China, but the government of Peking exercises no direct authority over it. The Indian government recently sent a mission to Thibet to conclude, if possible, a treaty at Lhassa. The Chinese government cordially approved it, and the Thibetan authorities at Lhassa were prepared to welcome it. But the Chinese Resident at Lhassa sold himself to the younger monks, called the Kaloo faction, made a false report of the Thibetan attitude to the Peking government, and the young monks made such a demonstration of hostility that the Indian government ordered the mission to return and abandon the attempt. It does not appear that the head of the mission, Mr. Colman Macaulay, was at all discouraged, and it is suggested that the mission be reorganized at an early day, and be directed to make another attempt to reach Lhassa. The Dalai Lama, the lay ministers of state, and all the "Nyingma" (monks from whom the

personal attendants of the Dalai Lama, or Buddhist pope are taken), were all in favor of a treaty.

Thibet lies at a great elevation, and has a very dry and cold climate, not unhealthy to those who are acclimated. The air is so dry that meat never becomes putrid, but is gradually pulverized. Wood becomes brittle, and even rocks turn to powder through the action of the cold, arid atmosphere. When the day does come which shall see Thibet as China and Korea are, as it most probably will come during the present century, for the English are to make another attempt at negotiations soon, Christianity, thanks to the indomitable courage and patient waiting and working of the Moravians, will be ready to enter in and take possession. The Moravian missionaries have not been able, after twenty-five years of waiting at the border, to penetrate into the country, but they have learned the language and translated portions of the Scriptures into it, and have prepared Thibetans for gospel work. The mission is in the high valleys of Cashmia, with stations at Kyelang, near the source of the Chandur Bhaga Poo, near the border, and Leh, the capital of Ladakh. The last-named station has only recently been permanently occupied. The little congregation there consists of four Thibetan families. The heathen are shy, and do not attend the services much. Leh has an altitude of over 11,000 feet above the sea. A long, straight, and wide bazar runs through the center, while on each side there are numerous small and crooked streets. Above the city stands the dilapidated castle of the old rulers. Leh is an important meeting-place of caravans from the north and from the south, and Hindus and Mongols mingle freely in the market-places. When the superintendent of the mission, Mr. Redslob, decided to occupy Leh himself, he moved thither with his family from Pau, going by way of Kyelang. It took three months in the summer of 1885 to make the journey. The roads, the bridges, and the methods of travel are all quite primitive. Day after day they traveled wearily along rough mountain paths, sometimes being carried, sometimes riding, often toiling on foot up steep declivities and above yawning precipices, encamping every night. The bridges were most trying, especially to Mrs. Redslob and her daughter. They are made of twigs, are very narrow, and sway with the wind high above a roaring torrent or a deep chasm. Such bridges need to be renewed every three years, but often they are allowed to do service five years or more. The women would cover their faces in being carried over, until they got accustomed to look down without becoming dizzy. One mountain pass was crossed over a natural arch of snow. Mr. Redslob acknowledges the receipt of the second portion of the Thibetan New Testament, and has translated the larger part of the Pentateuch.

The English Conquest of Upper Burmah opens, as we indicated some months ago, a fine field for missionary labor. It has been a stronghold of the Buddhist religion, which must be greatly weakened in the minds of its Burmese votaries by the downfall of King Thebaw. Upper Burmah is of vast importance as missionary ground, as a border country

of China and India and south east Asia, and also as a road to Thibet. The American Baptists are best prepared to enter it, having conducted a most successful missionary work in Lower Burmah, which, by common consent, has been deemed Baptist ground. Our own Church has undertaken a modest work in Rangoon, and the Church of England, through the Society for the Propagation of the Gospel, has made Rangoon the seat of a bishopric; but our own mission has been careful not to conflict in any way with the Baptist brethren, who cannot possibly fully occupy even Lower Burmah. Into Upper Burmah the Baptist missionaries entered close upon the heels of the British army. Their missionaries have been in Mandalay upward of six months, and report that the hinderances are much fewer than they expected. Good order has been maintained, notwithstanding the ravages of the *dakoity* elsewhere, and there are encouraging signs. One of the missionaries received, a short time ago, a call from a young lady with a message from one of the princesses. After the business was transacted the lady ventured to ask some questions. Among other things, she wanted to know whether it was true that when the missionaries put converts under the water they held them there until "they say they see God." This, it seems, is a very common impression among the heathen.

The English Wesleyans have decided to enter Upper Burmah, and a missionary and a native preacher from Ceylon will found the first station. Where it will be the missionary is to decide after he enters the country. The immediate cost will be $5,000. The missionary sailed in November. The Society for the Propagation of the Gospel has a missionary in Mandalay, who reports 130 scholars on the rolls of the school, and two converts baptized.

"Speedy Baptism in India."—This is the subject of an article in the English *Baptist Missionary Herald*, by the Rev. G. H. Ranse, one of the leading Indian missionaries of the English Baptist Society. The question has received a pretty general discussion in India, and it was considered at the June meeting of the United Calcutta Missionary Conference. The occasion of the discussion was the action of some of the native preachers connected with our mission in Oudh. They visited a *mela*, or fair, at Ajudhiya, preached, invited inquirers to their tents, and in the course of three days gained 248 converts—men, women, and children—whom they immediately baptized. The question raised was whether these converts ought not to have been required to wait until they could be instructed in Christianity, and their sincerity could be proved. They came to the *mela* knowing nothing of Christianity. Could they have learned sufficient to justify baptism in three days? Mr. Kerry, of the Baptist mission, read a paper at the Conference referred to, taking the position that speedy baptism of applicants is desirable, and "it was remarkable," says Mr. Ranse, "to notice to how large an extent his views were shared by other speakers." Some thought, however, that such administration of the ordinance would only serve to make it "cheap," and increase the number of merely

nominal Christians. Baptism, it should be remembered, is a very decisive act in India. It breaks caste. By it a man severs himself from the Hindu community. He may believe in Christianity, read the Bible, pray, and even give up idolatry, without losing caste; but baptism makes him an outcast. And it is also to be remembered, that those who are found at a *sacha* come from many widely separated places, and if not baptized at once may never be reached. It makes relapse less easy. Reports concerning those baptized at Ajudhiya state that only a few have gone back to idolatry. Most of them are doing well. Mr. Ranse says, Goolzah Shah, of the Baptist mission at Simla, has within the past two years baptized 200 Punjabi villagers who, hearing the Gospel from their relatives, took the journey to Simla, were instructed for two weeks, and then received the rite and went "back to their villages to suffer for Christ."

This question must become a more and more important one, because conversions in large numbers are coming to be more frequent. Instances of this are occasionally afforded in the most conservative missions. For example, the Church of Scotland reports 320 baptisms the past year in its Punjab mission, with nearly 800 converts in the Darjeeling and Kalimpoong missions.

The Future Church of India.—Last year we indicated what steps had been taken by the missions of the various Presbyterian Churches, European and American, in India, in favor of a United Presbyterian Church for India. The Indian missionaries cannot see why there should be in India a Free Church of Scotland, an Established Church of Scotland, a United Presbyterian Church of Scotland, a Presbyterian Church of America, a United Presbyterian Church of America, and so on, in India. In other words, if the Presbyterians of Scotland and America are a lot of "split P's," the Presbyterians of India need not be likewise divided. The Church Missionary Society, through its able monthly organ, the *Church Missionary Intelligencer*, raises a much broader question in the inquiry whether there need be any Protestant divisions in India. The article, which is by the editor, and appears in the January number, occupies seventeen pages, and is characterized by a broad and kindly spirit. It is a very able discussion, the ablest and completest the *Intelligencer* has ever had on a subject to which it has given close attention for several years. "What is to be the future of Indian Christendom?" is the question with which the article opens. The writer disclaims all attempts at prophecy. He simply wishes to inquire what is desirable, and what is possible as the ground of a wise and consistent policy. He holds, in the first place, that it is not desirable that the Indian Christendom should perpetuate the divisions of Western Christendom. At present this is natural and inevitable. But ere long native Christians will be asking themselves, "Why these divisions?" And it is the fervent hope of the writer that they will go on asking until they find a remedy. In the second place, he does not wish Indian Christendom to be absorbed in a Church not in communion with the Church of England. He believes the doctrines and order of the

Church of England to be well fitted for a comprehensive Indian Church. In Polynesia he would follow the liberal views of Bishop Patteson, and "accept the Methodism of Fiji, and the Congregationalism of the Society Isles, and the Presbyterianism of New Hebrides as *de facto* the Christendom of those islands, not to be interfered with, but to be heartily rejoiced in." But in India the divisions are side by side, and the Church of England has by far the largest representation of any one Church, forty-three per cent. of the native Christians being within her fold. The other Churches will either continue as they are, unite to form a Church of their own, or join the forty-three per cent., and become a body in communion with, though independent of, the Church of England. Thirdly, he does not wish to see the Indian Church subject to the see of Canterbury, and bound by all the laws and usages of the Church of England. Fourthly, he does not wish to see an Indian Church in which English bishops and clergy shall be dominant. "If the future independent Church is to be formed under the dominating guidance of English bishops and English leading clergy, the native clergy and laity meekly saying ditto to whatever . . . they may lay down, then there will never be an indigenous Church." What the writer does wish to see is: 1) An Indian Church comprehensive enough to include all native Protestant Christians; 2) that it should be in communion with the Church of England, holding fast to evangelical truth and primitive episcopacy; 3) that it should be independent and self-governing, having its own synods, bishops, prayer-book, rites, and ceremonies. 4) Native, free from the dominating influence of foreigners. The writer admits that an Indian Church such as he describes cannot be made; it must grow. The policy for the Church Missionary Society to pursue is, to encourage the native brethren to the utmost "to depend, under God, upon themselves, not neglecting the teachings of Church history, nor the wider learning of many of their European colleagues, but steadily moving on toward a real native Church;" holding out the hand of fellowship, "both to other Church-of-England Christians [those of the S. P. G.] and to non-episcopal Christians, in different ways, according to the mutual relations possible in each case."

It would be interesting to know what this liberal-minded Churchman would say in case the majority of the Protestant Christians of India were, in the forming of such a union as he speaks of, to express a deliberate preference for the Presbyterian or Congregational systems of church organization. Would he say they ought to have full liberty to make such choice? We fear not. It is just this that his scheme lacks. In India, as in this country, "Christian Unity" is a very fine thing; but in every case it must be reached by the submission of all other forms of ecclesiasticism to a prelatical episcopacy, *regularly derived.*

## THE MAGAZINES AND REVIEWS.

It is evident to all who follow the course of magazine literature that English writers are finding more and more to instruct and interest them in American topics. While Englishmen are not so limited in their intellectual sympathy as are Frenchmen, it is still true that they never consider the literature or the economics of a country until it touches their own; then they study it with a thoroughness which makes them better authorities on the internal affairs of foreign nations than the native economists themselves. In the October *Westminster Review* the leading place is given to a paper on "American Resources and the American Exhibition," a thoroughly valuable paper for the instruction of Americans. The writer sounds a warning in English ears not only with regard to the agricultural but also the manufacturing supremacy of the United States. We have met with no article from an American pen which equal, this in its variety and exactness of information. This statistician pays the United States the high compliment of saying, "They stand alone in their comprehensive and valuable system of collecting industrial statistics, and they enjoy, in consequence, the manifest advantage of a more complete knowledge of their industrial circumstances and relations than any other nation in the world." In 1881 the industrial classes of Great Britain numbered almost exactly 8,000,000, or 23 per cent. of the whole population, while the corresponding figures for the United States gave somewhat less than 4,000,000, or 12¾ per cent. of the whole population. It will thus be seen that England has an enormous start in respect to manufacturing departments. There is a most striking table given in this article, illustrating the burdens under which our American iron and steel shipbuilders rest, showing how impossible it is for us, under our present conditions, to compete with England for the carrying trade of the world. As to the manufacture of steel plates, the cost in the United States of material per ton and of labor per day is more than twice what it is in England; of iron plates, twice; of steel beams, not quite twice; of iron beams, more than twice as much; of pig iron, about 50 per cent. more; of propellers' shafts, twice; of steel rivets, more than twice as much. The writer sees nothing in the way of our becoming ultimately the greatest industrial nation in the world except our peculiar economic [tariff] system.

In an article in the independent section of this Review there is an exposition of Von Hartmann's criticism of Christianity, under the title, "Christian Thought Tested by Modern Ideas." Von Hartmann holds that liberal Protestantism abandons Christian ground. He declares that logical Protestantism places man's opinions in place of God and his revelation, and finally sets up his autonomous moral consciousness as a measure of revelation; but this is substituting the autonomy of the conscience for the heteronomy of the divine will and revelation, which is the Christian ground. He also holds that Protestantism has carried back its own beliefs and fastened them on the early Church. He is bold enough to say

that Luther has no claim, strictly speaking, to be Christian, because he builds on Paul's conception. It is plain, from an examination of this article, that Von Hartmann has nothing to offer but the extinction of all faith in Jesus except as a moral leader of limited intelligence and of great sincerity of purpose. In other words, he lands where all others have come who have attempted to account for the character of Christ by purely rational methods.

The *Nineteenth Century* for October has an examination, by the Bishop of Carlyle, of Comte's famous fallacy. This fallacy, or theory, if one chooses to speak of it more respectfully, relates to the three progressive states of human knowledge. To quote from Comte, the law is this: that each of our leading conceptions—each branch of our knowledge—passes successively through three different theoretical conditions: 1. The theological or fictitious; 2. The metaphysical or abstract; and, 3. The scientific or positive. In other words, the human mind, by its nature, employs in its progress three methods of philosophizing, the character of which in each case is essentially different or even radically opposite from both the others. Our readers will find a much stronger examination and refutation of Comte's statements in Dr. Martineau's recent work on *Types of Morals*. Nevertheless, the bishop very ingeniously applies the tests to the theory, and does faith good service in showing that it is true only in a single sphere. The only other article of popular interest for Americans in this number is that on "What Girls Read," by Edward G. Salmon, in which he criticises gently but strongly the stories of Miss Yonge and Miss Sewell, and has many good words to say for some American writers, especially for Miss Louisa M. Alcott.

The atmosphere of the *British and Foreign Evangelical Review* is always one of steady faith, where ministers can find discussions of the freshest topics in the spirit of reverence for the past as well as of outlook toward the future. The paper in the October number on "The Counterfeit Gospel of Nature" is particularly valuable for its setting forth of what Christian readers have noticed, that the preachers of nature worship, from George Eliot down, have tried to press gospel phrases and ideas—not, we think, as this author says, "with the view of enlivening what would be otherwise a dull discourse," but in the endeavor to reconcile Christian and so-called natural truth. This article is a very clever examination of the position and influence of Matthew Arnold. To most men who have studied thoroughly Mr. Arnold's position, its chief attractiveness is that of its immense conceit; for here is a man who condescends continually toward the mass of mankind, who joins in their worship and their political life with a feeling that the "saving remnant," of which he is a considerable part, is doing a good work for inferior man by taking on the aspects of worship and respect for Christian things without any real belief in their truth. Thus, he tells us about keeping a certain Christmas Day by going to church, joining in the Collect and the like, and then immediately sitting down and taking time to evolve two new critical formulas which, if

lapted, would remove all spirit and force from Christianity as a divine institution. Mr. Arnold's great work as an antagonist of cant, as a prophet of truth and veracity, and as a monument to the value of ideas, cannot be overrated; but Mr. Arnold as a religious leader, leaves us nothing but the morality of Jesus, and no very great obligation to obey that except good taste and conventional usage. We are pleased to find in this number a republication from the *Homiletic Review* of Dr. G. H. Crooks's article, "Is the New Theology Better than the Old?" It is delightful to see how very clearly Dr. Crooks points out the danger of the new doctrine of the supremacy of Christian consciousness as interpreting spiritual truth. As he puts it, "We Methodists do not forget the performance of George Bell and his party, who, following in regard to Perfection what they considered as the teaching of the Christian consciousness, and neglecting the New Testament, went straight to the devil."

If the new theologians were settled in their opinions as to whether it is the consciousness of the individual believer or of the Christian community which is to be the ultimate ground of certainty in doctrine, it would be easier to consider their position and meet it. They shrink naturally from the doctrine that the consciousness of the Christian community is the standard, because that implies logically the authority of councils or of gatherings which shall formulate the expressions of that community, and the way is open to endless difficulty and uncertainty, for who shall determine whether it shall be the consciousness of the educated priesthood or ministry, or the consciousness of the laity and ministry combined; the consciousness of the ignorant or the consciousness of the learned? We thoroughly believe that this basis of the new theology will be found to be less and less satisfactory as the sole foundation for Christian belief. The position of the Methodist Episcopal Church seems to us more and more invulnerable as these discussions go on. Instead of making the Christian consciousness the test of what in the Bible is Scripture and what is not, we take the full revelation in Jesus Christ and his apostles as the absolute standard in doctrine, and all that precedes it as preparatory and subordinate thereto. Dr. Crooks puts it admirably when he says: "It is the same divine light that shines through Scripture, but in the Old Testament all over the foreground are deep masses of shadow, but in Christ we have the fullness of the day, and the shadows retire to the background, where they will remain till we know as we are known." The subjective standard must be always a variable one. By this process we secure an objective and permanent standard of doctrine.

This number concludes with a highly valuable paper on "The Relations of Art and Morality," covering a very broad ground, and it is very full and clear in its teachings. We could wish that all those who allow themselves to be confused as to the propriety of supporting a notoriously immoral character in the exhibition of his or her art might study this paper. It is impossible that the moral personality of an actor shall not color his conceptions of the reproduced characters. But there remains behind all

this the serious fact, that, wherever evil conduct is forgiven for the sake of genius, the doctrine is taught, to the demoralization of the young, that genius excuses vice, and that immoral genius can have a high reward from the world—higher, indeed, than pure genius. The matter is summed up in the question, Is evil infection or education?

Those who are interested in that marvelous development of Christian charity, "The Red Cross Society" in Europe, will find almost the only intelligent account of it which has appeared on this side of the water in the November *New Englander*. The work of the Red Cross Society seems to be a combination of our Sanitary and Christian Commissions, and possibly an outgrowth from them. A very intelligent account of the political, social, and religious importance of the struggle in Bulgaria is given in this number by Alexander Van Millingen, of Robert College, Constantinople. This article is well worthy the study of all our laymen and ministers who have found, in our missionary administration, the Bulgarian Mission the source of anxiety, uncertainty, large expense, and little result. The victory of Russia in Bulgaria will, in the judgment of the writer, prove a misfortune to onward movements in that part of the world. An anecdote worth preservation concludes this article. A Russian ambassador once told a distinguished American missionary, "My imperial master will not allow what you preach to be established in Turkey." Rising to his feet, the missionary replied, "May it please your Excellency, my divine Master will not ask leave to set up his kingdom at the hands of any man."

The education of the Negro, the necessary sequence of his enfranchisement, is a question that is by no means settled. Edmund Kirke, in the November *North American*, believes that the problem has been best solved in Knoxville, Tenn. In no northern town, it is declared, have the colored people larger liberty to develop whatever of manhood or womanhood is in them. In street-cars and in places of public gathering they mingle freely with the whites; on the steam railways they are restricted to separate cars or apartments, and they have their own schools and churches by preference. Mr. Kirke believes that every candid person will admit that the effect of freedom upon nearly all who have had the previous discipline of slavery is to improve their physical condition and elevate their moral character, this remark not applying, however, so generally to the Georgia and Carolina field-hands. Laziness seems to belong to the Negro in his prime; as he becomes older industry and frugality seem to be born in him. Town Negroes and plantation hands from Virginia and the upper Carolinas work as well as any white people. The letters here published from a slave-trader's letter-book seem almost impossible relics of long-past times. These letters show that the slave trade was carried on by the citizens of the United States from 1857 to the beginning of the war, and the methods are here detailed with an openness which is astonishing.

Bishop Dudley, of Kentucky, tells in this number why he is a Churchman. It seems strange to one who looks at the facts of the case, as

especially at the actual growth of the Anglican idea, that any one should say, considering how long its experiment has been tried, that he believes that by the agency of the doctrine, discipline, and worship to which her ministers are pledged to conform, there is, *a priori*, the largest prospect that the victory shall be gained for which the battle has been set in array. It would appear that such a state of mind could only be reached by a willful shutting of the eyes to facts that are admitted by many ministers of the Anglican communion. He plants himself upon the doctrine of succession, and, as is the habit of ministers of his communion, speaks of the harmony, peace, and unity of the body to which he belongs. How astonishing it is that, in the face of the decay in England of faith in the doctrine of apostolic succession, and of the fact that there is not a single eminent historical scholar in the Anglican Church who does not scout it, and of the other important fact that all other bodies claiming apostolic succession deny that it exists in the English Church, any one can be found to make the statement (on page 493), that the Anglican speaks with no uncertain voice as to the necessity for an authorized and apostolic ministry.

The secular magazines make it more and more evident that the tide of materialistic negation is ebbing. In many magazines there are articles which would have been impossible ten years ago, for limitations of the amount of knowledge to be gained by scientific methods were not then understood as they are now. As usual in the progress of thought, a residuum of value will remain after the destruction of the extravagant claims of the scientific method. Christians have studied these matters far enough to see that in certain lines Christian doctrine is to be largely re-enforced by scientific teaching, and far enough to see, as is the case with W. S. Lilley in the leading article in the December *Forum*, on "The Present Outlook for Christianity," that the world cannot do, even in its science and philosophy, without a spiritual and righteous and personal First Cause. Existence presents two problems, the How and the Why. Physical science deals with the *how*, and metaphysical science with the *why*, and when the universe is interrogated by scientific methods as to the why, no sufficient answer is heard covering the entire nature of man.

The Rev. Dr. L. W. Bacon exhibits the peculiar Baconian mental twist which seems to keep some of the younger members of his family strangely out of harmony with the movement of the popular mind. In this number of the *Forum* he discusses the "Alternative of Prohibition," holding that it is in the line of well regulated license. With some of his observations as to the lack of political wisdom on the part of Prohibitionists many will sympathize. It is due, however, to Dr. Bacon to say, that there is a good deal of wisdom in his statement that it is better to separate the question of licensing the traffic from the taxing of the traffic: "Let the licensing board receive no fee whatever from the licensee, but decide the question of licensing simply on the grounds of the fitness of the candidate and the public necessity, and in complete independence of any question of license let the taxing power levy its contributions on all places where liquor is

sold. Thus the public revenue would suffer no loss, and the police function would be executed with vastly increased advantage."

All those who read the "Confessions of a Methodist" in this number will, if intelligent, be compelled to admit that on account of many omissions of qualifying facts and provisions the writer has not made a true confession. Our weekly journals have so thoroughly pointed this out, that we need here only say that while the writer is intelligent the article bears evidence of haste, and shows how he has been impressed, from the use of the term "confessions," with the necessity of noting all possible grounds of criticism without setting forth the existing grounds for approval.

The recent discussion in the General Convention of the Protestant Episcopal Church, with regard to the name of that denomination, has illustration in the November number of the *Church Review* in a paper on "The American Church and its Name," by the Hon. L. Bradford Prince. Mr. Prince traces the history of this Church as it was organized in this country after the Revolution, and seems to emphatically rejoice in the growth of the party which is anxious to drop out the words that connect it with Protestant Christianity. Those who read the famous sermon of Phillips Brooks upon this matter will find in this article a very strong contrast to the breadth and scholarship of that eminent preacher. If the best that can be said for this change is said by Mr. Prince, the change ought to be very slow in coming; and yet it is quite likely to come, and for the same reason that the popish doctrine of Infallibility was promulgated, that in the providence of God it may destroy the very pretensions which it was set up to maintain.

How strange it is to find also in this number an article by the Rev. Wm. H. Platt, D.D., attempting to show that the orders of the ministry in the Roman Catholic Church are invalid. The value of this article may be judged by the second paragraph thereof: "But, in the line of descent, are not Anglican orders more certain and valid through the prelacy, where there has been no break, than those of Rome through the papacy, where there has been a break of forty years? The Church of Christ, planted by the apostles, began with the orders of co-equal bishops." It is amazing, in the face of the present state of historical knowledge, that the two statements, that there has been no break in the bishopric, and that the Church of Christ began with the orders of co-equal bishops, can be publicly made, apparently with the expectation of belief.

On the subject of the "Obstacles to Christian Unity," the Rev. G. W. Shinn, D.D., finds that there is a growing interest in the subject, particularly manifested by the broader view of what the Church of Christ is; by fresh investigation and free utterance of opinion without exposing speakers and writers to the charge of disloyalty to their own denomination. This article is noteworthy for its attempt to answer the statement that the division of Christianity into denominations has been really helpful to progress, and this in spite of the fact that wherever a new Christian denomination has come in to compete with older established bodies it has inva-

rably increased the energy of the established bodies and enlarged all the material evidences of religion before the community. This is, however, a very different question from that of bigoted competition. Competition may exist without bigotry and without trickery. Rivalry in good works is consistent with Christian love. The increased purity of the Roman Church in all countries where it competes with Protestant bodies is a fact established beyond question. The increased activity of the Church of England since the growth of dissent is known to all the world. The enlarged activity of the Congregational body in Connecticut since it lost its establishment by the competition of the other Churches is a fact to which Congregational authorities have again and again borne willing testimony; and in all countries where competition is excluded or rendered difficult by legal penalty, the predominant Church becomes sluggish, indifferent; and decaying in respect of its hold upon the popular mind.

We commend the article on "The Millennium," by the Rev. G. A. Cleveland, in the October *Baptist Quarterly Review*, to the attention of all those who hold the doctrine of pre-millenarianism, and especially the following statements contained therein: "There is no passage in the Bible which connects the Lord's coming with the thousand years' reign of the saints, and the earth is not represented as being the scene of the millennium reign, and only a certain class—those who have suffered martyrdom—are said to participate in it." The passage, "And they shall reign on the earth," taken from Rev. v, 10, is a large part of the foundation of the pre-millennial theory, but the proper translation is, "They are reigning over the earth;" that is to say, though the time shall come when the rule of the saints shall be exercised over the affairs of all the nations of the earth, it does not say that they dwell on the earth while they are reigning.

There is a very interesting and valuable article by J. H. Hyslop in the November *Andover*, under the title, "A Decade of Ethics," in which a summary of the discussions of the last ten years is given, with a very clear result that the relations of pleasure and pain to conduct are more clearly defined than before. "Pleasure and pain may be necessary to our knowledge of the right means to an end that is desirable or approvable, but they are not that end itself; they are relative to other ends which they serve, and which are more important than they for that very reason; they can be only a *ratio cognescendi*, not a *ratio agendi*. Pleasure may be an index to tell us which way we are to go, but is not the goal of our journey."

The evidences abound that the intelligent activity of the Roman Catholic priesthood in this country is increasing. The Romanist periodicals which reach us do not merely devote themselves, as was their wont at one time, to correcting what they believe to be Protestant misrepresentation of their history and doctrine, but to the discussion of topics which require large scholarship, a wide view of the present state of religious thought, and the interests of general Christianity. This intellectual re-

vival is undoubtedly due to the Protestant environment in which they are compelled to compete, not by the force of prescription and authority, but by their claim to the position of Christian truth and Christian character. Thus, in the October *American Quarterly* (Catholic) *Review*, there is a paper on "Nature Worship" as the new religion, by Rev. R. J. Meyer, S.J., that would be helpful to the Christian of any Church as showing the limitations which must invariably affect the minds of those who turn away from the divine to the human ideal. It is refreshing to find this priest denouncing the wickedness of Catholic courts, and showing how the reduction of the religious life of the French court from Catholic severity to the apotheosis of the vilest passions was due to a kind of nature worship that had eliminated the idea of responsibility to a personal God; and as for present effects, how refreshing it is to find this sentence: "In some families the old family Bible that formerly lay upon the center-table in the sitting-room or parlor has been replaced by one of the many editions of the new gospel by Zola and other prophets of culture; the rudely carved crucifix that stood upon the mantel by an artistic statuette of a pagan Venus or Cupid." In this way the writer says, "Religion comes to be regarded by them as a respectable adjunct to social usages." There is here also a very vigorous protest against the spread of luxury, and against the family and school life which does not give definite religious principle to the scholar. This whole paper, though strictly Romanistic in its tone, is full of valuable suggestions to Protestant Christians. In the *Catholic World* for December there is a paper well worth the study of all who are interested in the political and moral condition of the Negro. Here the Rev. Mr. Slattery declares that the Negro problem is becoming local. From the census of 1880 it is plain that the whites are gradually removing from the black belt, and the Negroes are as surely moving into the black belt. The main stream of whites is toward the south-west, with a branch to the west. There is a black stream which is bearing our population southward, where the hot sun makes life more attractive and companionship more genial. We are evidently to have a new Africa in the south.

The November issue of the *Contemporary Review* continues to show that that periodical has an eye wide open to all those questions which may be included under the name of the higher politics. Thus, besides a timely paper on "The Situation in the East," by Emile de Laeveleye, Prof. Sidgwick discusses "Economic Socialism." He holds that there is a general agreement among observers that socialism is "flowing in with a full tide." This may be true, but there is a grave difference of opinion as to whether there is a "good time coming," or whether we are to hold, with Herbert Spencer, that a new form of slavery is about to appear. What ever else is true, it is plainly evident that the socialistic movement is in every particular antagonistic to accepted political economy, and so far as it prevails it will enlarge governmental interference with the affairs of private members of the community. Professor Sidgwick is not ready to

admit that this antagonism is as great as many suppose it to be, and attempts in this paper to define the limits of this opposition. "Political economy attempts to show that wealth tends to be produced most amply in a society where government leaves industry alone—that is, where government confines itself to the protection of personal property and the enforcement of contracts not obtained by force or fraud." The principle which underlies this is, that regard for self-interest on the part of consumers will lead to an effectual demand for the commodities that are most useful to society, and regard for self-interest on the part of producers will lead to the production of such commodities at the least cost. We strongly hold that no socialistic reformer has discovered any adequate substitute for these motives, either as impulsive or regulating forces. Yet, with the writer, we see that modern civilized society admits numerous exceptions to the rule of "let alone," which is the basis of the above position. Government, for instance, is obliged to make exception with regard to the education and employment of children, while it leaves adults free. Government, also, is obliged to modify political economy by subordinating considerations of wealth to the conditions of physical and moral well-being. Government cannot afford to permit, in the interest of political economy, an employer or employe to work himself to death in a few years at a dangerous employment. It is also plain that, if there can be found a mode of government intervention which will reduce inequalities of distribution without materially diminishing motives to self-help, a valuable force will be injected into society; and, without accepting socialistic ideas, it may be said that the government efforts to benefit the poor in such a way as to make them more instead of less self-helpful are to be welcomed. Thus, all provision for education and all concentration of instruments of knowledge, like libraries and technical museums, are in this direction. There is certainly a large drift in all countries toward the idea that the whole community may be taxed for the benefit of the community as a whole; and in the United States there is a growing disposition to subject private rights to the public good, as manifested in the sanitary laws of large cities, in the extension of the right of eminent domain with respect to the means of communication and open places for public recreation. Again, as private or corporate banking companies have never yet given absolute security for savings, it seems likely that in the near future the Government will be called upon to give to these results of labor the absolute security which cannot be given under present management. It also seems probable that where competition in transportation or in the provision of the necessaries of life, such as water and light, fails to work for the interests of the public, Government will properly undertake the destruction of corporate interests for the larger good of the people, but not without compensation to private owners. With regard to the distinction which is attempted by some political leaders between owners of land and owners of other property, Professor Sidgwick holds that such a distinction cannot be maintained. To carry out the principles of those who are against property in land, in his view, inevitably shows that prop-

erty in the raw materials of movables is as much usurpation as property in land. With regard to the efforts being made in some countries to improve the condition of the wage-earner, the writer remarks, "You can make it illegal for a man to pay a certain price for the use of money, but you cannot thus secure him the use of money he wants at the legal rate; you can make it illegal to employ a man under a certain rate of wages, but you cannot secure his employment at that rate, unless the community will undertake to provide work for an indefinite number of claimants remunerated at more than its market value, in which case its action will tend to remove the ordinary motives to vigorous and efficient labor."

There is in this number, also, a very full and able review of temperance legislation in England. Yet the conclusion which the writer reaches is distinctly English: "We must beware of heroic legislation." Mrs. Millicent Fawcett has a noble paper on "The Use of Higher Education to Women," the effect of which, in her mind, is to clear away the artificial obstructions to development of their faculties, giving them the blessing of civil liberty, and bringing about a more generous view of their rights and duties. She holds that it is disastrous to society to look upon the higher education of women from merely economic or wage-earning grounds.

F. W. H. Myers, in the November *Nineteenth Century*, has a remarkable paper upon multiplex personality. Under the name Lewis V. he reports a case where a child, born in 1863 of a turbulent mother, was sent to a reformatory at ten years old, and was quiet, well-behaved, and obedient. At fourteen he had a great fright from a snake, which threw him off his balance, and started the series of psychical oscillations on which he has been tossed ever since. At first the symptoms were only physical, epilepsy and hysterical paralysis of the legs. During two months in an asylum he worked at tailoring steadily, and then suddenly had an attack of fifty hours of convulsions and ecstasy, and when he awoke he was no longer paralyzed, knew nothing about tailoring, and was no longer virtuous. His memory was set back to the moment of the viper's appearance. His character had become violent, greedy, quarrelsome, and his tastes were radically changed. He has gone through various changes since then, and at present is under the watchful care of physicians, who are studying the case. He remembers recent events during his residence at the asylum, but only two straps of his life before that day. Experimenting upon him by the little known but wonderful method of provoking transfer of hysterical hemiplegia by contact with metals, it was found that lead, silver, and zinc had no effect; copper produced a slight return of sensibility in the paralyzed arm; steel applied to the right arm transferred the whole insensibility to the left side of the body. But what puzzled the physicians is, that with the change of sensibility there was a change of character; the insolence, the impulsiveness disappeared. The patient is now gentle, modest, and respectful; speaks clearly, but only when spoken to. Morally and intellectually, the patient's cure seems complete; but now, when one tries

to recall his memory of the asylum at Rochefort and his experience in a regiment of marines, he answers that he knows nothing of Rochefort, and was never a soldier in his life. Thus he has the memory of two short periods of life different from those he remembers when his right side is paralyzed. If he is placed in an electric bath, or if a magnet be placed on his head, all paralysis disappears, his expression is gentle and timid; but if he is asked where he is, he has gone back to a boy of fourteen; he is at Saint Urbain, his first reformatory, his memory embraces his years of childhood and stops short of the day when he had the fright from the viper, and if he is pressed to recollect the incident of the viper, a violent epileptiform crisis puts a sudden end to this phase of his personality. This whole article is one of the most remarkable of recent publications; and other cases are given, with conclusions drawn therefrom, which will excite the profoundest thought and interest on the part of all who are familiar with them.

The reappearance of fatalistic philosophy, and the revival in some quarters of fatalistic Calvinism, are very well met in an article which appears in *Christian Thought* for December, taken from the *Revue des Deux Mondes*, on "Heredity not Fatalism." The writer holds that heredity is an influence, not a fatality. Save in morbid cases, it does not so eliminate the moral personality as to dispossess it of itself and create irresponsibility. The writer maintains that in every living human being there is an element of individuality which escapes the law of heredity, and which in man exalts itself to personality. Heredity is the power of conservatism, not of acquisition. The difficulty instantly suggests itself on reading this paper, What is the criterion of the morbid?

In the December *New Englander* Professor W. M. Barbour, who has just resigned the pastorate of the college Church, writes of "Religion in Yale University." This paper sets forth the religious provisions which are made for the edification of the students, and those who know the college will admit that, so far as the externals are concerned, ample provision is made, especially since the opening of Dwight Hall; and yet there is a feeling very strongly manifested by the students themselves, and possessing with greater strength those who are near enough to the university to know its inner religious working, that the practical results of present methods are very far from being what they should be; and the almost unparalleled protest against the quality of the preaching in the college chapel, which recently appeared in one of the university papers, and which has apparently led to the resignation of the writer of this article, gives large emphasis to all that has gone before. The trouble with the religious influences of Yale lies in the exaggeration of the intellectual, the philosophical, the contemplative phases of religion, and in the hardly concealed contempt for the experimental. When Leonard Bacon was living he would often preach powerful sermons in favor of a revival of religion; but when pressed to define his idea of a revival, he eliminated almost every element

of emotion or enthusiasm necessary thereto. He appeared to want a revival if he could have it in his own way. This spirit seems to us very largely characteristic of the religious administration of Yale, both in the academic departments and in the theological seminary. If love to God is the basis of religion it is certainly an emotion, and this emotion is not to be kindled into practical activity, showing itself in repentance and good works, without the stirring of other emotions; and something must be risked with regard to excess in order that there should be that depth of conviction which leads to the beginnings of a religious life, and which sustains enthusiasm in well doing. The tone of mind alluded to in the case of Leonard Bacon finds illustration in this article of Dr. Barbour's. He makes much of the difficulties that are in the way, but does not seem to see that all these difficulties would melt out of sight under a baptism of Christian enthusiasm sufficiently strong to make the Christian professors of that institution anxious for the conversion of the students, and sufficiently strong to make the students willing to be led to Christ by those who are as anxious for their souls as they are for the intellectual credit of Yale University. It would appear from this paper that Dr. Barbour certainly believes in the "still, small voice," and very much more largely believes in it than in the "rushing mighty wind." The true Christian position is, that God may come in both ways. The practical position of Yale is, that he must come only in one, and that certainly is not as a rushing mighty wind. We feel that Dr. Barbour overestimates the temperance sentiment in Yale. If he will take pains to know what those know who live near some of the great society buildings, he will easily see that his statement that "as one daily resident on the college grounds during the entering and the graduating of several relays of students can testify, in all these years not one of them has been in a drunken state—that is, helplessly or even annoyingly drunk with intoxicating drink"—must be taken with some degree of allowance.

Professor Richards enthusiastically defends intercollegiate football in an article in this number *apropos* of the late Yale-Princeton game. When Professor Richards states that pushing and striking is all with the open hand he states what multitudes who have witnessed these games, both on the Yale Athletic Grounds and elsewhere, know not to be true. Many have seen the arm stiffly extended, the fist doubled, and the opposite player, if not actually struck, compelled, by the momentum which he had gained, to receive all the effects of a blow in the face by this sudden extension of the arm and fist. It would seem that only a man blinded by the advertisements given to a college by a successful football team could write such a defense of intercollegiate football as appears in the *New Englander*.

We wish well to all the efforts which are made to popularize art in a country where the artistic has had, and is now having, late development, but where the lateness is in part made up by rapidity. We have not yet any American art publication which equals those of England and France.

The two numbers of *American Art Illustrated*, a monthly magazine, appear as the most promising of recent efforts in this direction. Devoted to painting, engraving, sculpture, architecture, and industrial arts, the two numbers seem to be wisely made up and sufficiently well illustrated, do not descend to mere decorative instruction, and deserve success. The increase of the art-loving public ought to make this success possible. American Art Magazine Co., Boston. $2 50 per annum.

The January number of the *English Illustrated Magazine* (Macmillan & Co.) contains the first of a series of illustrated papers by the author of *John Halifax, Gentleman*, descriptive of a recent visit to Ireland. Among the other articles are "The Daughters of George III.," by Mr. W. Outram Tristram, with illustrations; and a series of illustrations to Fouqué's "Undine," by Mr. Heywood Sumner, with an article on the romance by Miss Julia Cartwright. The illustrations in this magazine are generally good, and its reading matter of a high order.

The *Art Journal* (Virtue & Co.), London, International News Co., New York, is a publication of high merit, both artistically and as a vehicle of a high grade of literature. Among its engravings for the past year are some of the best that have been issued. Price, fifty cents per monthly number.

## BOOK NOTICES.

### RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

*Clark's Foreign Theological Library.* New Series. Vol. XXVII. Commentary on St. Paul's First Epistle to the Corinthians. By F. Godet, Professor of the Faculty of the Independent Church of Neuchâtel. Translated from the French, by Rev. A. Cusin, M.A., Edinburgh. Vol. I. (Chap. I–VIII.) 8vo, pp. 428. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

Professor Godet has won for himself, by his abundant, fruitful, and conscientious labors, a place among the highest class of biblical scholars and exegetes; and the present volume will, in no inconsiderable degree, add to his heretofore well-established reputation. His place among modern commentators is that of an evangelical expositor, bold without recklessness, conservative without narrowness, and also rational without being rationalistic. The author's method is first of all critical, for he aims specially to fix the meaning of the text, and this leads him to make free use of the original, which is in fact the text upon which he comments; and yet by means of literal and concise translations of both words and phrases the course of thought is brought within the range of the "unlearned," that is, of those who use only the English language. In this feature of his work he is brought into comparison with Meyer, in respect to both likeness and contrast—the latter apparently arising from differences in their national modes of thought; the German being more rigidly literal, and the Frenchman freer and using larger liberty of the imagination—in

their several expositions and uses of the sacred text, and also in their distinctive doctrinal deductions.

The doctrinal character of the work is specifically Pauline, bringing prominently to the front that phrase "of righteousness" which is so fully asserted and defended in the epistles to the Romans and the Galatians, combining with this, as its inseparable concomitant and consequent, a mystical union with Christ ("in Christ") and active obedience, the fruits of the faith of justification—which form of belief, he seems to think, is "a most wholesome doctrine, and very full of comfort."

The Introduction, which is in many instances among the most significant and instructive parts of a commentary on any given book of the Bible, is in this case simply what the name imports, sufficiently full to properly prepare the way for the body of the work, without either anticipating its matter or attempting any exhaustive disquisitions on collateral subjects. It briefly relates the well-known account of the founding of the Corinthian Church, tells of the external circumstances, the environments, of that Church; the condition in which it had come down to the time of the writing of this epistle; and lastly, a general *syllabus*, or plan of the epistle. Of kindred commentaries, he names, among "recent works," that of Beet (a British Wesleyan minister), author of a commentary on Romans, of whom he says: "He seems to me to possess in a high degree the gift of expounding the course of the apostle's ideas in a simple, clear, and judicious way;" and also that of Edwards (1885), principal of a university college in Wales, who, he says, "possesses high philological culture." This last book has escaped our attention.

As a specimen of book-making, designed to answer the requirements of utility, this volume deserves high praise. Its binding is embossed cloth, its paper is fine, white and firm, its letters are sufficiently large and well-defined, and the lines are separated by broad "leads," altogether presenting a page that allures to its perusal.

*Clark's Foreign Theological Library.* New Series. Vol. XXVIII. System of Christian Certainty. By Dr. FR. H. R. FRANK, Professor of Theology in the University of Erlangen. Second Edition. Revised and Improved Throughout. Translated from the German, by Rev. MAURICE J. EVANS, B.A. Vol. I. 8vo, pp. 482. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

The task undertaken by the author of this volume is to show that the principal truths and doctrines of Christ are so well ascertained, by rationally indubitable proofs, that they belong to the category of things certainly known. It is not a treatise on apologetics, nor a philosophy of religion, but an appeal first to the consciousness of the individual, and then to the consensus of believers as expressed in the analogy of the faith of the Church—genuine catholic orthodoxy. The certainty in this case must, of course, be adapted to both the object to be known and to the knowing subject; and since the object is neither material nor mathematical, so neither sense nor exact science can be applied to it. But because essential Christianity subsists entirely aside from both of these, and has its own

modes of self-manifestation, to respond to which the spiritual nature of man is adapted, the conceptions arising from the interaction of the subject and its object become self-assuring, just as the results of physical perceptions or of logical deductions enforce convictions. These positions the author presents with scientific accuracy, and then he elaborates their proof with admirable force and fullness, and from them, so fortified, he carries the assault against the more subtle forms of unbelief—rationalism and pantheism.

In pursuing these acute discussions the simple Christian believer, who has attained to the best forms of Christian knowledge in the scriptural way of faith and obedience, will often be gratified to meet his own assurances in Christ clothed in a philosophical dress, but not in any essential matter any thing else than the "assurance of faith," the "witness of the Spirit," the sense of acceptance in Christ, the assured hope of eternal life.

*The Christian Platonists of Alexandria.* Eight Lectures Preached before the University of Oxford in the year 1886, on the Foundation of the Late Rev. John Bampton, M.A., Canon of Salisbury. By CHARLES BIGG, D.D., Assistant Chaplain of Corpus Christi College, etc. Oxford: Clarendon Press. New York: Macmillan & Co. 12mo, pp. 304.

The appearance of the annual *Bampton Lectures* has come to be expected with the regularity and the certainty of the changes of the seasons. Those for the past year, as described in the title given above, will fairly maintain the high average that has been established for the volumes of the series. The subject chosen and discussed has a pleasant history and character, which will attract readers to this somewhat sketchy discussion. The specific subjects of some of the individual lectures are, 1. Philo and the Gnostics; 2, 3. Clement; 4, 5, 6. Origen; 7. The Reformed Paganism; 8. Summary—the last touching upon Clement in respect to his after history and relations, and Origen among his successors, the Alexandrian Exegesis, Special Doctrines, Paulinism, Quietism, and, lastly, the General Merits of the Alexandrians. The discussion is learned, yet easy, and remarkably free from slavish devotion to *pater-olatry*. If these learned churchmen continue their discussions, the world will find out that the authority of the primitive Church is at best a doubtful quantity, leaving only the Scriptures as a safe guide in matters of both doctrines and ecclesiastical orders.

*The Book of Revelation:* An Exposition; Based on Principles of Prof. Stuart's Commentary, and Designed to Familiarize those Principles to the Minds of Non-professional Readers. By ISRAEL P. WARREN, D.D., Editor of the *Christian Mirror*, Portland, Me. 12mo, pp. 300. Cloth, $1. New York: Funk & Wagnalls.

The author of this became known as a biblical scholar and writer by his *Parousia*, published a few years since. He there shows himself adroit and powerful in casting down old fabrics built of "hay, wood, and stubble," and upon sandy foundations; but when he attempted the work of reconstruction he evidently went beyond his calling, for his structures are as fanciful in form and as far away from the rock as any of those that he so

effectually demolished. The scheme for the "exposition" or interpretation of the Book of Revelation is substantially that of Professor Stuart, for which perhaps as good a case can be made as for any other; and although that scheme, with able and scholarly arguments in its favor, has been before the Christian public for more than half a century, it has not found a general acceptance. The extent of the knowledge of history, both civil and ecclesiastical, required to enable one to have an intelligent opinion of the subjects discussed is such as to make it essentially *esoteric;* only specialists can know any thing at all trustworthy, and, unhappily, scarcely two of these are agreed. We confess that we are not of the number of those to whom the Apocalypse has ceased to be a sealed book; and yet we find not a little to admire and approve in Dr. Warren's exposition.

*Religion:* A Revelation and a Rule of Life. By Rev. WILLIAM KIRKUS, M.A., LL.B., University of London, Rector of the Church of St. Michael and All Angels, Baltimore, Md. 12 mo, pp. 365. New York: Thomas Whittaker.

This book is made up of thirteen elaborate essays, most of them having also the distinctive features of sermons, preceded by a thoughtful preface. As a whole they are apologetic, but none the less belligerent and aggressive. The author sets himself the task of restating and defending the old faith, as held and taught by the "historic" Church, against the attacks of open enemies and of the misled, and therefore misleading, nominal friends of religion. The work is apparently as much intended to assert Church-ianity as Christianity, and in favor of both much learning and forceful argumentation is used. As a defense of the religion of the New Testament it is worthy of great praise, and while we should dissent from much of its ecclesiology, even that may be not without its use in counterworking the excess of the liberalism, falsely so-called, of the times.

## HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*Westchester County, New York, during the American Revolution* By HENRY B. DAWSON, Corresponding Member of the Mas-achusetts Historical Society. Morrisania, New York. 1886.

The city of New York during the incipiency of the war of the Revolution occupied a peculiar position, and its action appears, at this distance of time, the more interesting because of its midway position between the East and the South, Massachusetts and Virginia, and also the uncertainty that seemed at first to attend the question as to what would be its action respecting the dispute of the Colonies with the British Government; and the county of Westchester was simply part and parcel with the city in all these things. There was no lack of the spirit of opposition, nor of headlong violence in that opposition; and yet it is evident that at first there was no wish on the part of the men of character and substance to push things to extremities. There was much real loyalty to the crown, and the

presence of a considerable number of royal officers gave a kind of loyalist flavor to society, and men of social standing and property were not in haste to risk these in a conflict with the Government.

But these were numerically not a very considerable proportion of the whole population, and, among the more numerous and less conservative class, leaders were not wanting who were ready to precipitate a collision with the Government. It is very well known that the men with whose names we are most familiar as leaders, in the actions by which New York became at length fully committed to the revolutionary movement, were not at first the leaders in that movement, and that the provincial assembly which placed the colony in the attitude of rebellion was elected for just the opposite purpose. But the whirlwind of events was too powerful for them to resist.

Mr. Dawson's method of writing history, as is seen here and elsewhere, is to set down the facts as he finds them in original and authentic documents, without "cooking" them to suit any body's palate, either by suppressing a part of the truth or by mingling with them foreign ingredients. By this process it happens that occasionally some popular idol is toppled from his pedestal, and the painted masks are torn from long-admired faces. The deftness with which this work of demolition is done seems to indicate that the writer enjoys his work, and, like other iconoclasts, he is sometimes not less passionate than severely just. That our popular histories, even the best of them, are partial in their statements, and often garbled and purposely one-sided, cannot be disputed, but it is quite possible in attempting to correct these errors to pass over to the opposite extreme. Of our author's use of his facts his readers will form their own judgment; of the correctness of the facts themselves the proof is given by references to original authorities of which even generally well-informed persons have very little knowledge.

The Westchester county (N. Y.) of the revolutionary period was, as to its inhabitants, two nations. Along the Hudson were the descendants of the original Dutch colonists, constituting, except the chief proprietors, a rude and extremely illiterate peasantry, among whom were mingled a later arrived infusion of English and Scotch.

In the eastern towns the Connecticut element prevailed, for these towns, as far down as Eastchester, were largely settled from the New Haven colony, of which they were, for awhile, claimed to be integral parts. These were inclined to sympathize with their eastern kinfolks in their opposition to the British Government, while their more quiet and phlegmatic Dutch neighbors would have preferred less violent methods. But the times were revolutionary, and very soon any possible middle ground became untenable. It is ascertained by satisfactory proofs that till after the Declaration of Independence was made at least three fourths of the people of the river towns were opposed to any violent opposition to the royal colonial government; but the wild blunder of the British at Concord and Lexington so inflamed the revolutionary spirit that moderate counsels became impossible, and even many who had hitherto been

loyalists were swept into its current. The picture of these stirring events, with their entails of sacrifice and sufferings, is given in a good degree of fullness, and with minute exactness, in Mr. Dawson's pages.

The history here given redeems the promise of the title only so far as the beginnings and the inauguration of the revolutionary struggle are concerned, for it ends with the battle of White Plains, in October, 1776. It is well, however, that in such a monograph fullness in respect to the subjects discussed should be preferred to mere comprehensiveness of observations. Such works, while they have a special local interest, are valuable contributions to the general history of the country, and they are beyond all account valuable to the real student of history, who looks beneath the surface of things to discover their secret causes and the philosophy of their action. All such, therefore, owe to Mr. Dawson a hearty vote of thanks.

*The People's Atlas of the World, and Geographical and Statistical Hand-Book.* Astronomical, Geographical, Historical, Political, Curonological, Commercial, Statistical, Agricultural, and Descriptive. Furnishing the latest and most instructive Maps, Charts, and Diagrams, and the most comprehensive, practical, and helpful Information. Edited and Compiled by W. H. De Puy, D.D., LL.D., Editor of *The People's Cyclopedia*, etc., etc. 4to, pp. 582. New York: Phillips & Hunt.

The very full and accurately descriptive title given above of this noble work presents a fair inventory of its contents; but only a thorough examination of parts can enable one to properly appreciate its abundant and wisely selected matter. Its name, "Atlas," indicates its leading feature, its maps, which are many and well executed. The Astronomical section is good for its extent, which is necessarily very brief—twenty-five pages. Then follows, in a rapid sketch, an outline of Historical Geography, and next the changes made in the world's map by the rise and fall of governments and dynasties. The outline of Physical Geography is a lucid presentation of that important department of science. The department of Statistics contains very comprehensive summaries of the peoples of the whole world, their industries and productions and wealth; and the table giving the dates of the great historical events in the world's progress is itself a miniature universal history. There are maps of all the chief divisions of the earth, and special maps of the principal countries and of each of the States of the Union, with colored designation for counties, and also plans and diagrams of important localities.

# METHODIST REVIEW.

## MAY, 1887.

### ART. I.—JOHN PRICE DURBIN, D.D., LL.D.

WHEN one has well and nobly served his generation by the will of God, Christian affection and admiration demand that we gather up the facts that made him illustrious, and thus impress lessons of wisdom upon those who survive.

As no man "liveth to himself," so "no man dieth to himself." The noble acts of our predecessors may lure us from paths of indolence, and awaken a just ambition to receive their spirit and reproduce their deeds. Of such a one we have now to write. Few men in any Church have occupied so many important positions and filled them with such advantage to the cause of Christ as the subject of this article.

JOHN PRICE DURBIN was born in Bourbon County, Ky., October 10, 1800. His parents were Methodists. His grandfather was a pioneer of our Church in Kentucky. The early life of our subject was spent on a farm. When fourteen years old he was apprenticed to a cabinet-maker, with whom he remained three years. He then worked one year at his trade. In his eighteenth year he was converted. While hesitating about joining the Church he was impressed with the duty of preaching. A week after he joined the Church he was licensed by the Quarterly Conference to preach, and the presiding elder at once sent him to Limestone Circuit. Such action showed remarkable confidence in his character and talent, and also illustrates the practices of the times. From his vehemence in delivery his voice and health failed him. He left his circuit and returned home, and his ministry seemed brought to a close.

Then, as advised, he visited the cabins of the colored people and *talked* religion to them. He did so, and in six months his voice could fill the largest house, and soon after he resumed regular work. In 1820 the old Western Conference was divided, and that year he became a member in the Ohio Conference, and was sent to Greenville Circuit. It contained about one hundred and fifty members, and extended two hundred miles through a wilderness where the red man still roved. From August, 1819, to August, 1820, he received a salary of less than fifty dollars. His education was exceedingly limited. He had learned something in a district school, but his real education began when he entered the ministry in Ohio. During the day he pursued his study in the saddle or the forest; at night, in the cabins where he stopped. He read Wesley's and Fletcher's works, and even transcribed much of Clarke's Commentary. While stationed at Lawrenceburg, Ind., in 1821, he undertook the study of English grammar with the help of his associate on the circuit, Rev. James Collard, afterward of the Methodist Book Concern at New York. Of this fact Dr. Durbin often spoke, confessing his great indebtedness to his junior colleague. In a short time, by the direction and aid of Dr. Martin Ruter, he commenced the study of Latin and Greek. In 1822 he was ordained deacon and sent to Hamilton and Rossville. This was about twelve miles from Oxford, the seat of Miami University. Despite the opposition of his official members he entered it as a student. He went on Mondays and returned to his charge on Fridays. In 1823 he was sent to Zanesville, O. In 1824 he was ordained elder and stationed in Lebanon, O. Here again he had the help of the scholarly Ruter. In 1825 he was appointed to Cincinnati and entered the Cincinnati College, where he was encouraged in his course by Gen. William H. Harrison, afterward President of the United States. He completed his studies, and as a special reward of diligence and scholarship received at once the degree of "Master of Arts." Thus amid the toils and cares and changes of the itinerancy he secured a college course, was graduated, and laid the foundation of his future reputation in the department of education.

The richest resources of man are in himself, and their depth and fullness are never so revealed as when, under the pressure of adverse circumstances, he is roused to the most vigorous and

persistent effort. A great soul may show its impatience of restraint, but difficulties do not conquer conviction. There are great possibilities, both of success and failure, in all great natures, and it is for their possessors to determine whether difficulties shall destroy or develop them; whether they shall be as water to extinguish the fires of genius, or as wind to fan them to a flame. Young Durbin knew that the college would help him in the purposes of a sanctified ambition, and therefore he availed himself of its advantages, in spite of difficulties. We speak of self-made men. None are great who are not *so* made. No one receives enough from ancestry or environments to make him *truly great.*

After seven years in the regular ministry, at the age of twenty-five he was elected Professor of Ancient Languages in Augusta College, Ky. Here he continued two years, and when his health failed he accepted the agency for the college, and in that work first came east. This he did also a second time, when his visit revealed the might of his eloquence. Although his early labors were thought by some persons to give no promise of future usefulness, and one of the fathers went so far as to say, "He may as well go home, as there is not much in the young man," only a short time elapsed before it was seen that there was a great deal in him.

As his ability became known he was requested by the presiding elder to preach at a camp-meeting near Lebanon, O. The occasion was greater than he had supposed. The day came, and the preacher pondered his theme and asked God to prepare his heart. The plan was formed and his mind was filled with the subject. He returned to the preachers' tent, and was "lying upon the straw," as if he had already learned one of the most important lessons in connection with pulpit preparation; namely, to allow the intellect *rest* before it makes the greatest effort. The elder seeing him at ease said, "John, are you ready to preach to the crowds that are pouring in to hear you?" "This," said he in after life, "gave me the first intimation that any would come twenty miles to hear me," as he was told they were then doing. The result of that sermon is not yet forgotten. Preachers and people were in transports. None came too far, nor did Durbin study too long to prepare, nor rest too long to deliver, that discourse. While yet in the West he was requested to

preach at another camp-meeting. He was impressed to deliver a sermon on the deity of Christ. His mind and heart were full of the subject. It took possession of him. Awed by his theme and stirred by the demands of the occasion, he entered upon his duty with faith in God. There was nothing vague in his thoughts—nothing dubious in his language—nothing indifferent in his manner. His expressions were vigorous, his convictions profound and active. Sentence after sentence shot forth with convincing force, and the strength of every opposing argument was broken. He brought his proofs from two worlds. He showed the infinite attributes of Jehovah, as illustrated by Christ in time, and Christ's own glories as the Son of the Highest, "God manifested in the flesh," and now seated with the Father on his throne, with the redeemed casting their crowns at his feet and saying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

The reputation then and afterward gained rested upon nothing meretricious or sensational, but upon the wise, the weighty, and the eloquent presentation of essential truth. The people who were so impressed were not strangers to able and popular preaching. It was the West, the country of William Beauchamp, of Russel Bigelow, of William B. Christian, of David Young, and of Samuel Parker. It was the land of James Quinn and James B. Finley and William H. Raper, men of might, among whom John P. Durbin rose and stood the acknowledged prince. And such was the reputation gained in those years that, whenever in after years he visited the West, people of all Churches and conditions flocked to his ministry and sat with rapture under his discourses.

In 1829 he was nominated to the chaplaincy of the United States Senate. There was a tie vote, and John C. Calhoun, President of the Senate, gave the casting vote against him. On receiving additional information he regretted his action, and sent for Mr. Durbin and apologized, and some of the political friends of Calhoun told him he had made the mistake of his life. Mr. Calhoun assured Mr. Durbin he voted for the other candidate only because he was a minister of the same Church to which his mother belonged.

The next year Mr. Durbin was elected to the place. It was in the days of Clay and Webster and Benton, and his ministry was not only commended for the eloquence that obtained for him the chaplaincy, but for its "pungency and power." It made an impression on the people of Washington that many years did not efface. His sermon in the Capitol on the centennial of Washington's birthday was regarded as one of his most successful efforts.

In 1830 he returned to Augusta College as Professor of Languages. In 1832 he was elected Professor of Natural Sciences in the Wesleyan University at Middletown, Conn., which position he declined. Early the same year he was, by the General Conference, elected Editor of *The Christian Advocate and Journal*. While editor his literary taste, his mental endowments, and his Christian spirit gave a paper worthy the Church that assigned him the place.

In 1834 he was elected to the presidency of Dickinson College, which had just come into Methodist hands from the Presbyterian Church. For a time it had been under the charge of that prince of Presbyterian preachers, Dr. John M. Mason. But despite the erudition, eloquence, and experience of Dr. Mason the college finally failed. Dr. Durbin was by a "unanimous and enthusiastic vote elected" under the Methodist reorganization. He accepted the post as one of duty. It is just to history to say that as editor his salary was only one thousand two hundred dollars, and Dr. Durbin said he was unable to live on it. When complaint is made of the high salaries of some of our most distinguished preachers and officers in the Church, it were well to ask if any in our ministry lose more financially than do those whose talents elsewhere would secure them double the support they receive.

If it is instructive and salutary to watch the progress of mind in its struggle upward to the goal, it should not yield less interest and pleasure to witness its achievements when it has attained the place for the full exhibition of its powers and skill; to know that past efforts are rewarded by the grandeur of present results.

Dr. Durbin was now in a most responsible, not to say critical, position. He was but thirty-four years old. Dickinson was among the earliest of our colleges. With us they had not been

popular. This institution, with ablest men, had failed under the great Presbyterian body. Dr. Durbin, though a graduate, was a Methodist preacher; his training had been in the itinerancy; and for such a man under the circumstances to hope for success shows no little faith and determination. It required a great heart and uncommon capabilities to engage with wisdom in this work. But he at once showed himself master of the situation. He was remarkable for his knowledge of men, as is shown by the character of those whom he secured for the various chairs of the institution. At the beginning of his presidency, Robert Emory was elected Professor of Ancient Languages. He had graduated at Columbia College, New York, with the first honors, and perhaps no man of his age in our history was of greater weight and worth than this honored son of Bishop Emory. He was elected president when Dr. Durbin resigned. Rev. John McClintock, who was a graduate of the University of Pennsylvania, was elected Professor of Mathematics, and it was said his education fitted him for any chair in the college. William H. Allen, graduate of Bowdoin, who was subsequently and for many years the distinguished President of Girard College, was called to the chair of Chemistry and Natural History. Merritt Caldwell, also a graduate of Bowdoin, was Professor of Metaphysics and Political Economy. Who will wonder that with such a faculty Dickinson College at once obtained sympathy and support? The sagacity of the president was as manifest in the conduct of the institution as in the selection of men. By his prudence and suavity he maintained discipline, as he imparted to the students a self-respect that was a glory to Dickinson. Sympathy in the patronizing Conferences induced many of the ministers to subscribe for its pecuniary needs, and in every way the president sought the improvement of its finances.

Notwithstanding the prejudice in many minds at that day against colleges for the Church, he attained an annual collection through the Conferences, and secured the appointment of Charles Pitman and Edmund S. Janes as agents for the Philadelphia Conference, to travel through its bounds and obtain subscriptions to aid the rejuvenated institution. Ministers of the best talent were secured for the same purpose in the Baltimore Conference, to achieve like results. To accomplish

this when these ministers were in the greatest demand in the strongest churches required no little influence. He appealed to the Legislature of Pennsylvania, and received from year to year an appropriation of $1,000. Members of Conference sometimes said the President of Dickinson did not know their trials. Once he replied, "If the brother thinks I know nothing of the difficulties of his life I shall be pleased at a proper time to exchange notes with him on ministerial privations."

To Dickinson College Dr. Durbin gave what he called eleven of the best years of his life, and while through its entire history it has done noble work for the Church, its friends fail not to recall the days of his connection with it as a palmy period.

Some of the finest scholars and most eloquent ministers came thence under Dr. Durbin's administration. Not to name laymen that have made their impress at the bar or on the bench, in the American Congress, in different professions and positions, the Church can boast in the pulpit the names of Rev. T. V. Moore, of Richmond, Va., of Bishop Bowman, Dr. Charles F. Deems, and Dr. George R. Crooks. After eight years of confinement to college duties, he deemed it desirable to have relief from his cares, and also leisure to increase the stores of his knowledge by travel. In 1842 he went abroad. On returning from his tour he published in 1844 his *Observations in Europe*, principally France and Great Britain (2 vols., 12mo); also, shortly after, *Observations in Egypt, Palestine, Syria, and Asia Minor* (2 vols., 12mo). These books are written with excellence of style, fascination of narrative, philosophic breadth and vigor of statement that commend them to the intelligent and thoughtful reader. They met with a most flattering demand.

Dr. Durbin was delegate to the memorable General Conference of 1844. No fact of his history is more worthy of notice and commendation than his heroic conduct in that great crisis. The case of Bishop Andrew had precipitated upon the Church a difficulty that it had not anticipated, and though the bishop expressed readiness to resign his office, his Southern friends forbade him. For successive weeks this was the burning question of the body. The strongest ministers delivered their greatest speeches in the debate. Bishop Soule, though originally of the North, had lived and performed most of his episco-

pal labors in the South. He was a preacher of great ability, and was remarkable for personal dignity. When Robert Newton, as delegate from the Wesleyan body, attended the General Conference in Baltimore, in 1840, and delivered his farewell words, he expressed the wish that Bishop Soule be sent as delegate. The selection was made accordingly, and Bishop Soule chose the late Dr. T. B. Sargent as traveling companion, and two years later went to England in his official character. His preaching received great commendation. In person and manners he was compared to the Duke of Wellington. He was the first bishop sent in this relation. The high honor rendered him at home and abroad would naturally add to the influence of his office and give weight to his opinions and deliverances.

At the opening of the debate concerning Bishop Andrew's case, Bishop Soule, who was in the chair, suggested that they "use soft words and hard arguments." After this he took what he called a favorable moment to offer to the Conference a few remarks before final action on the subject pending before the Conference. His remarks were neither few nor feeble. They were multiplied, direct, and vigorous, making large claims for the episcopacy, and denying the power of the General Conference over the case in hand. Dr. Durbin rose to reply, and expressed the embarrassment of the hour, but stood in the serene dignity of conscious right. His mien was modest, but his courage was commensurate with his convictions, and no dignity of office or weight of character on the part of an opponent deterred him from duty. Besides, he was from a Conference that contained slave-holding territory. He was president of a college that from the South derived much of its patronage. Four out of the six delegates from his Conference sympathized and voted with the South, and only one, the late Bishop Scott, stood with him. His was a "border Conference," the whole of the State of Delaware, and the eastern shore of Maryland and of Virginia being included. No harder battles were fought in the division of the Church than on that ground. But he was intent on his purpose. Though one of the most prudent men, he squarely met the issue with Bishop Soule, and gave him "soft words and hard arguments"—arguments certainly *hard enough*, exposing the error of the bishop

by the highest authorities of Methodism and by the most forcible logic. He said:

It has been maintained here that the General Conference has no power to remove a bishop, or to suspend the exercise of his functions, unless by impeachment and trial in regular form for some offense regularly charged. If this be true, I have greatly misunderstood the nature of our episcopacy. From whence is its power derived? Solely from the suffrages of the General Conference. There, and there only, is the source of episcopal power in our Church. And the same power that conferred the authority can remove it if they see it necessary. . . . The Minutes of 1785 declare that at the organization of the Church the "episcopal office was made elective, and the elected superintendent or bishop amenable to the body of ministers and preachers." Coke and Asbury's notes to the Discipline assert that the bishops are "*perfectly subject* to the General Conference; their power, their usefulness, themselves, are entirely at the mercy" of that body. Again, sir, I bring you the authority of a witness sanctioned by the Conference of 1792 and by Bishop Asbury, and whose doctrine is indorsed by our late beloved Bishop Emory. . . . The Rev. John Dickins, the most intimate friend of Bishop Asbury, in a pamphlet published in 1792, with the sanction of the General Conference, thus answered a question put by Mr. Hammett in reference to this very point. "Now who ever said the superiority of the bishops was by virtue of a separate ordination? If this gave them their superiority, how came they to be removable by the Conference?" "We all know Mr. Asbury derived his official power from the Conference, both before and after he was ordained a bishop, and he is still considered as the person of their choice by being responsible to the Conference, who have power to remove him and fill his place with another if they see it necessary. And as he is liable every year to be removed, he may be considered their annual choice." Bishop Emory states that this may be considered as expressing the views of Bishop Asbury in relation to the true and original character of Methodist Episcopacy, and gives it the sanction of his own authority, by quoting and using it in the twelfth section of the *Defense of our Fathers*.*

In the speech of Dr. Durbin the *orator* as well as the logician appeared. As he drew toward a close, he exclaimed:

O! sir, when we were left to infer this morning, from the remarks of the chair, that the passage of this substitute would affect not only Bishop Andrew, but perhaps others of our bishops, I could not but feel that a momentary cloud gathered before my eyes to dim the clearness of my vision. The feelings which that remark excited were not calculated to give greater freedom to the action

*Journal of General Conference, 1844, pp. 174–76. (Appendix).

of my reason, or greater precision to my judgment. But, strong as were and are those feelings, they cannot stifle my conscience or darken my understanding. I have read in the public reports of the proceedings during my absence some things that gave me great pain. Mention has been made here of proceedings at law—of the possibility of obtaining an "injunction" upon the Book Concern, and stopping our presses. I am sorry such words have been uttered here. Perhaps such an injunction might be issued. I do not know but a judge or chancellor might be found (though I do not believe it) wicked enough to rejoice in our difficulties and exult over our strife. Ah, sir, wicked men would indeed exult in it! Satan would exult in it. Perhaps, I say, such an injunction might be obtained, but what then? You may lay an injunction upon types, and presses, and newspapers, but, thank God! no injunction can be laid upon an honest conscience and an upright mind. The Book Concern! There is no man here, I am sure, whose soul is so mean and paltry as to be influenced by such a motive. Sir, that Book Concern was burned down *once*, and I grieved over its destruction; but gladly would I see it destroyed again this night—gladly would I welcome the first flash of light that might burst into that window, even though in the conflagration buildings, types, presses, paper, plates, and all were this night to be destroyed—if it could place the Church back where she was only six months ago.

Afterward, as chairman of the committee consisting of J. P. Durbin, George Peck, and Charles Elliott, to reply to the protest of the Southern delegates made by their committee through Dr. Bascom as chairman, Dr. Durbin declares:

> The doctrine [advocated in the "Protest"] is novel and dangerous in the Methodist Church, that such difficulties cannot be corrected unless the person objected to be formally arraigned under some specific law, to be found in the concise code of the Discipline—doctrine not the less dangerous because it is applied where "objections" unimportant in others might be productive of the most disastrous consequences.*

The speech of Dr. Durbin and the answer to the "Protest," together with that most powerful and convincing speech of Dr. L. L. Hamline, have gone into our history as the most intelligent vindication of our economy; and the action taken shows the inflexible purpose of the denomination to keep its episcopacy clear from the evil of American slavery, though at so great a cost as the division of the body.

The Methodist Episcopal Church has passed through three periods of great perplexity and peril. The first in 1792, when

* General Conference Journal, 1844, p. 235 (Appendix).

James O'Kelly made a schism. Then John Dickins was a power to preserve. In 1828 occurred the conflict out of which the Protestant Methodist Church arose. And in 1844, because of the decision in the case of Bishop Andrew. It was the glory of the Church in 1828 that Dr. John Emory and Dr. Thomas E. Bond were equal to her defense; nor can the time ever come when the Church will forget the service rendered her in 1844 by L. L. Hamline and J. P. Durbin. The difficulty of 1792 was a *burning fever;* the secession of 1828 was a *lancinating pain;* but Bishop Andrew's case in 1844 rent the body and covered the Church with enervating gloom. But Drs. Hamline and Durbin then threw around our economy a breastwork of argument that the heaviest artillery failed to impair.

That Dr. Durbin then only forty-four years old, should have had the position of chairman of the most important committee of the General Conference where there were also such men as Alfred Griffith, J. B. Finley, J. F. Wright, Peter Akers, William H. Raper, J. B. Straiten, Fitch Reed, C. W. Ruter, P. P. Sandford, G. Pickering, Stephen Olin, and Nathan Bangs—that amid such mighty men he should have such responsibility laid upon him, and that he performed his part so satisfactorily, is one of the clearest proofs of his exalted reputation and of ability justifying the confidence reposed in him.

In 1845, having resigned the presidency of Dickinson College, he returned, after the absence of twenty-five years, to the pastorate, and was stationed at the "Union," Philadelphia. Some believed that for his reputation this was a mistake. He had been in great demand on special occasions, and his sermons, addresses, and lectures had made him a peerless preacher. It was thought impossible to sustain himself with two sermons every Sabbath. He had said that no man should be expected to preach more than once a day to the same congregation. Two such as he preached on extra occasions no man could deliver. They were often an hour and a quarter, or possibly an hour and a half, in length, and with a physical expenditure as well as mental tax that would break down the strongest man. On entering upon this charge he displayed the practical wisdom that distinguished him in every place. This was shown in the disposition of his time, in the devotion of his talents, and

in the direction of his resources to the best results. There was a ready recognition of all departments of his work, and he addressed himself to every duty with an interest and energy that assured success. From the beginning to the end he commanded a congregation that filled and thronged the church, and his sermons were regarded as incomparable in excellence and power. He was also conscientiously faithful to all the duties of a pastor. He would have necessary time for his studies, and if disturbed would appear and stand, and, if no business was expressed, ask: "Is there any thing I can do for you?" If there was no duty in the call there was one in his study, and he resumed it. To be able to deliver two sermons to please and profit the people, as well as to dispose with judgment his material, he cut his sermons down to fifty minutes, and divided *one day into two* by retiring after the morning sermon, just as he did at night, and took such rest as nature demanded, that he might come to his work at night with the freshness of the morning. These sermons were listened to by many students of the university and medical colleges, as well as by his own people, with delight and profit. He delivered special discourses to young men, and was honored in seeing many of them come into the Church, of whom quite a number entered the ministry. An extensive revival followed his preaching, and he was loved as well as honored.

He was full of work. His character as a preacher was maintained, while as a student he was constantly making valuable accessions to the stores of his knowledge. He kept himself up in the literature of the day, and in all his reading was the thinker and the critic. The physiologists have a theory that the human body so changes in every seven years as to present a new one; so Dr. Durbin gained enough knowledge every seven years to make another great man. The first seven years of his ministry raised the uneducated youth to the professor of languages; other sevens were appropriated with equal judgment. He could not live without work. No day was too cold and no storm too heavy to prevent his preaching sermons that filled the people with rapture. The same wisdom of conduct and grace of intercourse that had distinguished him in college relations marked his intercourse with the people. His plans were accepted as his ministry was commended and

sought. Having served the "Union" the full period, he was appointed to "Trinity" in Philadelphia. Here he sustained the same reputation. In the outer world he was known by his eloquence in the pulpit, on the platform, and wherever he appeared. Besides the studies for the improvement and better furnishing of his own mind, he was in his own house as a professor to his children, training them in their studies and giving them the results of his observation and skill. During his pastorate in the city, amid the pulpits of Albert Barnes, Dr. Stephen H. Tyng, Dr. G. W. Bethune, and Dr. Thomas H. Stockton, he was an ascendant attraction. Amid such popular lecturers as Judge Conrad, Morton McMichael, and Joseph R. Chandler, he commanded an eminent place. His pastorate in Philadelphia did not impair his reputation as a man of mental and theological resources, nor was his eloquence in less repute. At the end of four years in the pastorate he was appointed presiding elder of the North Philadelphia District. The position was not pleasant to him, but his great sermons were an untold power. One on "The Resurrection," preached at the Attleborough Camp-meeting, is still spoken of as overwhelming in its effects. At this time it was well understood that one of the strong churches of another denomination in the city was making vigorous efforts to secure him as pastor. He remained but one year on the district as presiding elder. His intercourse with people and preachers was respectful and conservative; if need demanded, he was tender to the young and the erring.

In 1850, on the failure of the health of Dr. Pitman, Corresponding Secretary of our Missionary Society, the bishops unanimously called Dr. Durbin to fill the vacancy. The General Conference of 1852 elected him to this office, and successive General Conferences continued him there till 1872, when bodily infirmities necessitated his resignation. To this position Dr. Durbin came in his physical vigor, his mental strength, and in the full knowledge and discipline of all his powers. His executive ability, superior judgment of men, as well as his remarkable eloquence, commended him to the Church as a most suitable person for this high office. By travel in foreign lands he had added to his intellectual resources, and become familiar with the moral wants of the world. The place was

most congenial to his tastes. He entered upon his work with the force of conviction and the inspiration of hope. He formed his plans, adopted his policy, and, as far as possible, reduced every thing to system. He called to his support competent men, and exercised a supervision at once general and minute. His alertness was equal to any exigency, his oversight often seemed like prescience. He impressed pastors with the obligation of enlightening and inspiring our people. For this he urged monthly missionary concerts for prayer and the diffusion of appropriate literature. He insisted that with such zeal and effort the people would be educated to giving. He guarded against spasmodic action as sure to *react;* he discouraged collections at the Annual Conferences, exhorting the preachers to give with their people, that their charges might have both the inspiration and credit of their offerings. He organized auxiliary societies, and directed streams to the proper treasury.

In the public anniversaries he made it a study to put the greatest amount of matter in the smallest space, and to render it the most vital. The addresses on these occasions were such as gave the broadest views and the brightest prospect. They increased liberality and awoke a higher ambition. He studied every question of the foreign work in its relation to country, government, and race. He considered the obstacles and the inducements to missionary service. With the statesman he was the statesman ecclesiastic, wisely presenting the condition, showing the triumphs, and securing the protection that the comity of nations demands. In the monthly meetings of the Board of Managers, and in the committees on various mission fields, he showed his perfect grasp of all details and knowledge of the cases to be considered. Himself the center of intelligence, he threw light on every subject. His reports to the Board were so clear and just as to allow little discussion, as they carried with them the force of a logical statement and of an inevitable conclusion. In the Board were business men and ministers accustomed to independent thought and expression, but it was difficult to make an issue with the secretary. But who can tell his service to the Church in his keen discrimination of character, his ready perception of the qualification of candidates for the diverse fields, the education demanded, the

abilities possessed, the grace enjoyed, and the subjection to discipline required? His correspondence with them in the work, his recognition of their cases, his estimate of their difficulties, his generous judgment of their mistakes, the sympathy he expressed in their sorrows, his words of cheer in their successes, and his perpetual anxiety to succor and strengthen—these are beyond the power of words; while loyalty to the interest that he was to guard and direct compelled a strictness that is the offspring of inflexible integrity.

With a heart so full of the cause, it was natural that he should wish to visit the missions that he might better understand their needs. The society approved his proposition. He went, and made such observations and reached such conclusions as were of permanent profit. He lived, he wrote, he gave addresses, preached sermons, and kindled his own ardor in hearts as cold as icebergs. Parsimony unlocked its coffers, and mines of unbroken breadth were discovered. Many a saint nearing the celestial city remembered in his will the cause that would "bring many sons unto glory." Churches felt their dignity increased by the munificence of their offerings, and the Philadelphia Conference, of which Dr. Durbin was a member, became, and continues to be in its collections, the banner Conference.

What character, what church, what Conference could be cold when he showed the "sizes of the views?" Will the spectacle ever vanish? Will the reasons ever cease to operate?

Under his administration the Woman's Foreign Missionary Society was organized, and received his sanction and support; thus securing to the cause the benefit that has come through its intelligent adaptation of labors to the ends proposed. When he entered upon this office the Methodist Episcopal Church had a mission in Liberia, and had just established one in China. Under him its missions were extended into China, India, Germany, Switzerland, Sweden, Norway, Denmark, Bulgaria, and Italy. When he took his place as secretary the receipts of the society were $100,000 a year, but before he retired they had increased sevenfold.

To this sublime work Dr. Durbin gave twenty-two of the best years of his life. He came to it in the ripeness of his intellect, the maturity of his wisdom, and in the height of his fame. If ever his unreserved powers were given to an interest

they were to this. When, in 1852, much was said about making him bishop, he expressed his conviction that another work had superior claim on his energies, and one that he preferred.

From its origin Methodism has been distinguished for the ability and popularity of some of its preachers. But in the first quarter of this century *three ministers* arose whom we may denominate the triumvirate of eloquence in the Methodist Episcopal Church: Bascom, Summerfield, and Durbin. Of the eloquence of Bascom it was said by one, himself a remarkable genius, "The model of his sermons is not found in libraries of the world. He is a pure original. His shining dims no other star; he is the solitary star that fills with a flood of effulgence the skies of his own creation." Of Summerfield we may speak in the language that Izaak Walton employed to describe Dr. Donne: "He was a preacher in earnest; weeping sometimes for his auditory, sometimes with them; always preaching to himself like an angel *from* a cloud, but *in* none; carrying some, as St. Paul was, to heaven in holy raptures, and enticing others by a sacred art and courtship to amend their lives; here picturing a vice so as to make it ugly to those that practiced it, and a virtue so as to make it beloved even by those who loved it not; and all this with a most particular grace and an inexpressible addition of comeliness. His life was a shining light." Between Bascom and Summerfield as preachers there was a great contrast. Bascom was all grandeur, Summerfield was simplicity, pathos, and a flowing stream of silvery eloquence. Durbin was unlike them both, but had some of the elements of each. What was said by the English poet Dryden, in reference to Milton as compared to Homer and Virgil, might be asserted of Durbin as associated with Bascom and Summerfield:

> "The force of nature could not further go,
> To make a third she joined the former two."

In studying Dr. Durbin's power in the pulpit we should first consider the general character of his sermons. He preached on great themes, such as "The Omnipotence of God," "The Character and Mission of Jesus Christ," "The Atonement," "The Conversion of St. Paul," "The Resurrection," "The Word of God Abiding in Us," "The Signs of the Times." Some of his discourses were highly expository. He loved the topical, and frequently made his sermon on a theme before selecting his text.

Analysis was the habit of his mind, yet the synthetical found large place in his preaching. He was fond of a psychological treatment of subjects. He looked at principles that, though unconsciously to ourselves, influence conduct—principles that are as real, though not recognized, as the intuitions. By close observation, by natural tendency, and by rational processes he detected and exposed the springs of moral action. His sermon in *Pulpit Eloquence of the Nineteenth Century* shows this characteristic of his preaching. It requires a high order of intellect to produce its proper power. But here Dr. Durbin was a master. He reasoned like Paley, he searched like Butler, he probed like Wesley. As if to give variety to thought and awaken interesting inquiry, it was quite common for him to indulge some quaint or novel speculation, but never to disturb faith in the revelation of God.

His preparation for the pulpit was reduced to a system. Early in the week he meditated his next theme and read upon the subject. He then made a sketch that he took into the pulpit and held up or turned over at will. Having prepared this outline he laid it aside, and brought it before his mind on Sabbath morning in the freshness of his theme and thoughts. Though he did not write sermons for delivery, he was far from the reproach that Owen Feltham cast on ministers. He says: "I admire the labor of some men that before studies done ascend the pulpit and there do take more pains than they have done in the library. . . . And this makes some such fugitive divines that like cowards they run away from the text."

Amid his many labors while pastor in Philadelphia he formed a preachers' class in elocution. The writer was a member, and recalls with what earnestness he insisted on having the mind stored with the best passages of poetry and prose, so as to be able to throw them off at will. By them he could sustain a statement, strengthen an argument, or form a climax.

In the pulpit his aspect was uniformly grave and thoughtful. There was nothing in his personal appearance to indicate the compass of his knowledge or his ability as a speaker. He was of medium size, his head was not large, his forehead was low, narrow, and receding, his eye was small and hazel, but capable of great expression, his mouth was that of an orator. His dress was faultless. He scrupulously adhered to the purpose

of worship. As a rhetorician, he knew all styles and could command any. He adopted for the time that which best suited his purpose, but believed with Seneca that "fit words are better than fine ones."

It has been said a good orator should "pierce the ear, allure the eye, and invade the mind of the hearer." All these Dr. Durbin did; his subjects containing matter of importance both for discussion and declamation. The introductions to his discourses were simple and appropriate. His first utterances were measured, and seemed to be sluggish, but his sentences were fraught with meaning, and the paragraphs showed progress, and when he reached his theme the subject was opened. At the beginning his whole manner was quiet, and he was without gesture. He could be heard in all parts of the house. Though there was no display, there was something tranquilizing and assuring in his speech and manner. After a little while genius began to flash. A bright thought lightens up the subject. The hand is drawn from the bosom and the soul is tender; style is diversified, a beautiful figure is employed. He had "pierced the ear" and it was all attention. He was an excellent teacher. Now he allures the eyes. They see in him more than instructor. He *pleases;* his voice, manner, spirit, show he is becoming more exalted by his theme. The people rise with him. Such is the mental absorption that he does not see his best friend sitting right before the pulpit. But if one in the congregation looks listless, him he sees. He is intent upon effect. If he saw the congregation was under the influence of the word, he would not lose his hold. On a certain occasion he was making a platform speech in Columbus, O., and giving statistics as the report of missions demanded. His array of figures was not the eloquence which they wanted. Perceiving this, he turned to the chair, made a polite bow, and said, "When I entered this Conference two days ago I looked upon the faces of those before me, and saw only two of all that were here forty-and-four years ago when, a stripling, I joined the Conference. I felt lonely; I felt sad;" and drawing his coat closer round him he said, "I felt like some oak riven of its branches." By this time, said our informant, the house was in tears, and then he resumed his subject with the undivided attention of the people.

He excelled in narrative. It was his boast that his mother had taught him that part of preaching. Using her "large spinning-wheel," she would tell him stories which made him ask for more. If at any time he saw the need of a story in preaching he had one at command.

Illustration was also one of his favorite methods of impressing truth. He thought, with Thomas Fuller, that if reasons are the pillars that sustain the temple of Christianity, illustrations are the windows that let in the light. His illustrations were from all departments of knowledge. He used art, science, and history, and he especially made much use of his travels in the holy land. But his illustrations only helped; they did not take the place of the Gospel.

Dr. Durbin's sermon on Naaman shows the accuracy and vividness of his word-painting and the effect of the familiar. He showed this great captain of his day in honor next the king, yet a loathsome leper. Of all loathsome diseases the most loathsome. Of all living men the most dying. Going to the king of Israel for a cure and exciting his wrath, then to the prophet, and, insulted at his conduct and directions, going away in a rage—for even a leper may be proud! Finally, trying the means and dipping seven times. We saw him do it, and saw his flesh come again, "not as the flesh of an old man," but as the flesh of a little child.

When not serving as pastor he used but few subjects, but took those best adapted and most easily treated. It is said, Bossuet, when asked what was his best sermon, replied, "The one I know best." Dr. Durbin said he was like the old Roman, who never threw away his sword while it would cut. He "better" knew its point, its edge, its temper, its weight, and its sweep. It was better for execution.

His pronunciation of a sentence or his emphasis upon a word was sometimes an amazing power. An elocutionist gave an example in a speech of Senator Preston. It was in the presidential campaign of 1840. Crittenden had spoken. Webster had occupied about two hours, but the people were still attentive. Preston rose, and uttered but the name "Martin Van Buren!" This he thrice did. The first time with the accent of incredulity. The people shouted. The second time with an accent of scorn. The people stormed. But when the third

time he exclaimed "Martin Van Buren!" with an accent of contempt, the vast assembly was wild. They clapped, they stamped, they threw their hats into the air, and were at a loss for any adequate demonstration. It was climax on a word. David Garrick, who would give so many pounds to pronounce "O!" like Whitefield, understood this power.

But in my analysis of Dr. Durbin's eloquence his voice and elocution demand particular notice. As words convey thought, so the voice may show the soul. Authority, emotion, *unction*, are there. A teacher of the art of speaking has given three voices, that he severally distinguishes as the English, Roman, and Attic. Of the propriety of such designation we say nothing, but for our purpose accept them.

The *English* is that employed in conversation and in good reading. It makes the colloquial preacher. This, like John Wesley or William Jay, we may suppose Summerfield, from his physical condition, was compelled to use exclusively. The *Roman voice* is full, round, commanding. In this voice Bascom spoke his entire sermon. The *Attic* is of greatest compass, and expresses the strongest excitement. Such we may assume was the voice of Patrick Henry, as certainly it was of Edward Everett. Daniel Webster was excellent in the English, was grand in the Roman, but when his passion carried him to the Attic his voice broke and the effect was unequal. Dr. Durbin began in the English, advanced to the Roman, and culminated in the Attic. He could be commanding in the utterance of grand thought, but when he was most dramatic it was in the Attic. If *unction* can be predicated of the human voice, Dr. Durbin had it in a remarkable degree. It not only as to compass and key obeyed every mandate, but carried emotion, and with it seemed to convey the soul. It could awaken terror or draw tears. It could kindle rapture, and rouse to the sublimest purposes and noblest deeds. This was seen in pleading the cause of missions, and in the preaching of the word. A United States Senator of Virginia, years after his chaplaincy, declared that he had never heard a voice that so affected him, and he could never forget its tones. It could shoot out like light to dispel doubt, or *explode* like a shell to accomplish its design, but, unlike the shell, it did its work without destroying its own integrity.

But Dr. Durbin was pre-eminently the sacred orator, and felt that the Gospel was the great commission. The object that he sought, the spirit he possessed, and the effort that he made showed that his eloquence was a virtue. No sermon that he published, however grand the theme, or excellent the plan, or appropriate the diction, or logical the reasoning, nothing that he ever wrote, or that others can ever write of him, will give his voice or exhibit his spirit. Eloquence cannot be printed. Like the soul, it is never found by dissecting.

In the use of choice literature, Dr. Durbin did as he advised others to do. The climax of his sermon at the dedication of Trinity, Philadelphia, in 1841, was in a quotation. The service was on a week-day. It is doubtful whether we ever had such a congregation as at this time. Men of all professions were there. Ministers of various Churches were present in great numbers. When the preacher had so far shown the sins of men and the word of grace—when the audience had hung on his words, though in profound silence—he gave vent to the strongest emotion and the most burning passion in the familiar and almost trite lines from Cowper:

> "O for a lodge in some vast wilderness,
> Some boundless contiguity of shade,
> Where rumor of oppression and deceit,
> Of unsuccessful or successful war,
> Might never reach me more! My ear is pained,
> My soul is sick with every day's report
> Of wrong and outrage with which earth is filled."

It is impossible to tell the power of that passage as he uttered it. When he laid his emphasis on "My ear is pained" we felt disgusted at wickedness; when he pronounced "wrong and outrage," we knew not how to meet the enormity. With the first, it was as if a *shingle started;* when he uttered "outrage," as if the *roof rose.* It was as if a stone spoke out of the wall, and a beam out of the timber answered it; as if material things were shocked at such unexampled sin; as if the very temple became vocal with accusations, and filled with revolt, while virtuous nature sought sanctuary from sin in some far-off hiding-place. Dr. George B. Ide, the brilliant preacher of the First Baptist Church, was present, and afterward remarked, "Parts were inimitable." We had often

heard that language *quoted*, never before *rendered*. It was not the quotation; it was not the words, but the speaker in them. He had no need to go to authors for either elegance, elevation, or eloquence, but he did it to support the grand truths that he presented.

The passage that we have heard quoted from Bascom more than any other is from S. T. Coleridge. Speaking of Christianity, he asks, "But whence did this happy organization first come? Was it a tree transplanted from paradise, with all its branches in full fruitage? or was it reared in sunshine. . . . With blood was it planted; it was rocked with tempests; the goat, the ass, and the stag, gnawed at it; the wild boar has whetted his trunk in its bark. . . . The path of lightning may be traced among its higher branches. . . . The whirlwind has more than once forced its stately top to touch the ground; it has bent like a bow, and sprung back like a shaft."

It was a saying of the renowned Dr. Nott that "No man can be eloquent for more than five minutes." He argued this as a philosophical fact. The influences on speaker or hearer could not be sustained for a longer period. Like violent diseases, they cannot be both acute and protracted. However this statement may fail to apply to certain styles of oratory, it is true of Dr. Durbin's. He might have two or three moving passages, sometimes none very marked. No orator is always eloquent. "This power," to use his own language, "does not always come, and I don't go after it, nor fret for it; when it comes to me I give it to the people." But when under this mighty influence, he said, it seemed the earth was too small for him. The might of his eloquence would sometimes be in a page, a paragraph, a sentence, and even a *word*. For pungency, for pathos, or for power, a well-couched sentence cannot be too brief. It is a mistake, however, to think because Dr. Durbin's eloquent passages were brief that that which went before was not an essential part. There was eloquence in his power to still the thoughts and keep minds in eager receptivity to the truth. It prepared the way and held the mind. The result was the work of a moment, but there had been *preparation*.

To exhibit Dr. Durbin's claim to the highest style of eloquence, we name a sermon delivered in the "Union," Philadelphia, on Sabbath morning during Conference in 1836.

The text was one of the grandest in the Bible; Heb. vi, 17–19: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, . . . cast within the veil." Difficult as it now is to write of that sermon, it was then more difficult to speak of it. The people heard with attention, delight, and transport. He showed that the Christian has real, strong, everlasting consolation in Christ; that we are in the world as the ship is in the sea; that we as really need an anchor for the soul, and that we as truly have it. Storms arise, dangers threaten. Satan allows no "sea of glass" in the present state. Our anchor is hope; its ground the promise and the oath of God. It is "cast within the veil" of the upper temple, and as the anchor holds the ship, so this holds the soul. Then the preacher seemed to seize the anchor of our hope, as if it were of iron, and flesh was equal to spirit. The apparent accuracy of the aim, the force manifested in the heaving, and the direction taken, gave a kind of reality to the whole movement, to which all assented. Like a mighty Samson, with gesture and posture answering to his purpose, he gave one tremendous heave and shouted, "Brethren, it is within the veil." Then he further declared, "The ground is good, and there is no dragging of the anchor." He began to draw on the cable; the people joined him. It was as if every one in the congregation would lay hold. The preacher was more than himself. His eyes, like orbs of light, rolled and flashed, as if kindled by celestial fires. His countenance radiated. Every feature spoke. Every fiber of his frame seemed charged with electrifying power. It was as one of the days of his triumph.

Had Vinet been there he might have quoted this as one of the most perfect demonstrations of the power of "*dramatismia*" in the pulpit. All that enters into the sublime was present in that discourse. There was "grandeur of strength," "pathos that melted the heart and raised the passions." None will deny that there was skillful application of figure, or that there was a "noble manner of expression, and the structure of periods in dignity and grandeur."

Durbin and Bascom were simultaneously achieving the wonderful displays of eloquence by which each in his own way became famous; and yet even as orators the two were widely unlike. In some things few men could compare with Bascom; in some others Durbin stood alone. In form, in feature, in bearing, Bascom was a prince; Durbin had no external attraction, except in refined taste and manly bearing. Bascom's style was gorgeous; Durbin's luminous. Only the personality of Bascom saved his oratory from the charge of bombast; Durbin's language is its own vindication. Bascom labored as if the body was the engine to give power to the soul; Durbin as if the soul only used the body to show itself in its heat and intensity. The first paragraph of Bascom's discourse was a burst of eloquence; Durbin closed with an electrifying shock. Bascom began as if a few minutes were to do the work; Durbin as if preparing a foundation for a pyramid. Under Bascom infidels hid for very shame; under Durbin they threw down their weapons and sued for pardon. From first to last Bascom was vehement; Durbin restrained his vehemence for cumulative force. Bascom was Niagara with the rapids behind it; Durbin was the Hudson, with mountains and vale, with highlands and palisades crowned with villas, and pediments gleaming like diamonds upon crests of beauty. The effect of the preaching of these two men was dissimilar. On listening to Bascom almost any minister would feel as did the musician, when listening to a great master, who said, "I will bury my instrument;" on hearing Durbin he would say, "I will dig it up, for now I have learned to play better." They were both men of rare qualities and endowments. They are still great in their posthumous reputations. For either to have attempted the other would have been to do violence to nature and mar the economy of God.

Dr. Durbin's case formed an exception to the rule, as some say it exists, that great sermonizers usually fail in public extempore prayer. His were remarkable for their earnestness, solemnity, and fitness. While President of Dickinson College, in a season of revival he was at times so drawn out in prayer that he seemed to be alike unmindful of time or the expenditure of strength, so that he afterward felt the reaction for days. So, too, his prayers in public worship were only less effective than his most eloquent discourses.

The relations of life and the Christian character of Dr. Durbin strongly re-enforced his ministerial influence. In personal intercourse he had a quiet dignity, and, though never austere, rarely relaxed. In receiving and extending hospitality he was without display. In every place he was recognized in his superior talents and position, but in no instance did he display any show of vanity. Who ever knew him to be arrogant with the weak or supple with the strong? If at any time he was subjected as a writer, or in any way, to criticism, he let it pass, and it was his rule to allow no concern for the results of duty.

He was twice married, in both instances to a daughter of Alexander Cook, Esq., of Philadelphia. By his former wife he had three sons and two daughters. Only one of his sons survives him. One of his daughters married William Whittacar, Esq., of Philadelphia, the other Fletcher Harper, Esq., of New York. Within the present year the tears of the Church and humanity have fallen upon her grave. All the wealth of Dr. Durbin came through his marriage. It is doubtful if his salary ever more than supported him. In ecclesiastical matters he was called a "prudent progressive." Many years before lay delegation was introduced into the Church he was its advocate. Seven times successively he was elected a delegate to the General Conference, and his Conference never ceased thus to honor him till the infirmities of age forbade. When he resigned his place as Corresponding Secretary of the Missionary Society, in appreciation of his services and to retain his counsels the General Conference that accepted his resignation elected him Honorary Secretary of the Missionary Society. Then he whose life had been so full of labor, and whose labor had been so full of grand results, withdrew from the active services that had so long been his delight. Needful as rest had seemed to him, it was soon found that out of his accustomed work the powers of his mind and body more rapidly failed. He rarely appeared on the platform or in the pulpit, and after a serene and happy old age he was stricken with paralysis, and on October 18, 1876, at his residence in New York city, surrounded by his children and grandchildren, he saw the last of earth and first of heaven. A short time before his death, Bishop Janes, the Missionary Secretaries, and the Book Agents called on him to present a resolution passed by the bishops at

their last meeting. On hearing it read he replied, "he could recollect but one paper of the sort in all his life that was not distasteful to him," adding, "this paper was so evidently sincere, and was expressed in such terms, that he received it with gladness, and would cherish it among his pleasant memories." He alluded to his Christian experience. At first, he said, "the fact that he had not the joys which other Christians had gave rise to questioning doubts. But he afterward had learned better, and, though he had never been demonstrative, his experience as a Christian had been and still was satisfactory to his heart."

More than thirty years ago Dr. Abel Stevens, the historian of Methodism, pronounced Dr. Durbin "the most interesting preacher in the Methodist pulpit." Learned men we may have had of a more accurate if not a broader scholarship, writers of more fruitful, if not more facile, pens; but scarcely one whose mind was better disciplined, whose faculties were better directed, whose resources were more fully at the Church's command, or by whom more was accomplished in the diverse and responsible positions that he filled. When was learning, genius, culture, devotion to duty, turned to better account, or when did good common sense, his richest inheritance, show itself to greater advantage?

American Methodism has always had its men adapted to her stations; but who, from her origin, has filled so many distinguished charges and for so long a time? Is there one of all those various positions that he did not exalt by his talents and his skill and his moral worth? If as a Church we can boast a greater name than John Price Durbin, then indeed we are honored. In the senate, cabinet, diplomatic corps, judiciary, or chair of the executive he might have worthily filled the first place in the nation.

To the glory of Christ's kingdom he laid his talents at the foot of the cross and gave his life to the duties of the ministry of reconciliation. To the young Methodist preacher the life of J. P. Durbin is a vast folio for study, but on its title-page is the motto that formed the theme of one of his first baccalaureate discourses at Dickinson College: "The High Purpose and Firm Resolve." This is the key to his greatness, and grace furnishes that key.

## Art. II.—THE SERMON ON THE MOUNT OF OLIVES.

Our Lord's eschatological discourse to a few disciples "as he sat on the Mount of Olives, over against the temple" (Mark xiii, 3), is professedly a prophecy of things that were about to be accomplished. It has been understood and explained in most opposite ways, and yet there is, perhaps, no other sermon of Jesus on record the occasion and scope of which are so clearly exhibited in the immediate context. Perhaps, also, there is no other Scripture in the exposition of which dogmatic assumptions have exerted greater influence.

It will facilitate our study of this prophecy to present in tabular form all the statements of our Lord, in substance, as they appear in the three synoptic gospels. On comparing these three records we observe that Matthew gives the discourse in fullest form, and in a style conspicuously Hebraic. Our Lord probably uttered this sermon in the Aramaic language, and therefore no one of these evangelists has preserved the very words (*ipsissima verba*) he employed. Each one gives his own independent version, and they all agree in substance.

| Matthew xxiv and xxv. | Mark xiii. | Luke xxi. |
|---|---|---|
| I. | I. | I. |
| *Four things before the End*, xxiv, 4–14. | *Four things before the End*, xiii, 5–13. | *Three things before the End*, xxi. 8–19. |
| 1. False Christs and a great apostasy, 4, 5. | 1. False Christs and a great apostasy, 5, 6. | 1. False Christs, 8. |
| 2. Wars, commotion of nations, famines, and earthquakes, 6–8. | 2. Wars, famines, and earthquakes, 7, 8. | 2. Wars, tumults, earthquakes, famines, pestilence, terrors, and signs from heaven, 9–11. |
| 3. Persecution, death, offenses, betrayals, hatred, false prophets, and great wickedness, 9–13. | 3. Persecution, . . . afflictions, betrayals, hatred, and putting to death, 9, 11–13. | 3. Persecution, betrayals, putting to death, and hatred, 12–19. |
| 4. The Gospel in all the world—*ἐν ὅλῃ τῇ οἰκουμένῃ*, 14. | 4. The Gospel to all the nations—*εἰς πάντα τὰ ἔθνη*, 10. | |
| II. | II. | II. |
| *Three signs when the End* (Consummation) *is close at hand*, 15–28. | *Three signs when the End is close at hand*, 14–23. | *Two signs when the End is close at hand*, 20–24. |
| 1. The abomination of desolation, 15–18. | 1. The abomination of desolation, 14–17. | 1. Jerusalem compassed with armies, 20, 21. |
| 2. The great tribulation, 19–22. | 2. The great tribulation, 18–20. | 2. The great tribulation, 22–24. |
| 3. False Christs and prophets doing signs and wonders, 23–28. | 3. False Christs and prophets doing signs and wonders, 21–23. | |

| | | |
|---|---|---|
| III.<br>*Apocalyptic picture of the End and the Parousia,* 29–31.<br>1. Sun and moon darkened, stars fall, and powers of heaven shaken, 29.<br>2. Sign of Son of man in heaven, and coming in clouds with power and glory, 30.<br>3. Angel ministries, trumpet, gathering the elect, 31. | III.<br>*Apocalyptic picture of the End and the Parousia,* 24–27.<br>1. Sun and moon darkened, stars fall, and powers of heaven shaken, 24, 25.<br>2. Son of man in clouds with power and glory, 26.<br>3. Angel ministries, gathering of the elect, 27. | III.<br>*Apocalyptic picture of the End and the Parousia,* 25–28.<br>1. Signs in the sun, moon, and stars, distress and terror on earth, powers of heaven shaken, 25, 26.<br>2. Son of man in clouds with power and glory, 27.<br>3. Redemption at hand, 28. |
| IV.<br>*Counsels and Warnings,* 32–51.<br>1. Similitude of the fig-tree, 32, 33.<br>2. All to occur in this generation, 34, 35.<br>3. Day and hour unknown, 36.<br>4. Like the flood, 37–39.<br>5. Sudden separations, 40, 41.<br>6. Admonition to watch, 42–51. | IV.<br>*Counsels and Warnings,* 28–37.<br>1. Similitude of the fig-tree, 28, 29.<br>2. All to occur in this generation, 30, 31.<br>3. Day and hour unknown, 32.<br>4. Admonition to watch, 33–37. | IV.<br>*Counsels and Warnings,* 29–36.<br>1. Similitude of the fig-tree, 29–31.<br>2. All to occur in this generation, 32, 33.<br>3. Admonition to watch, 34–36. |
| V.<br>*Parable of the ten Virgins,* xxv, 1–13. | | |
| VI.<br>*Parable of the Talents,* 14–30. | | Compare parable of the Pounds, Luke xix, 11–27. |
| VII.<br>*Prophecy of the Messianic Judgment,* 31–46. | | |

## Occasion and Scope of the Sermon.

On what particular occasion and for what purpose did our Lord utter this discourse? According to Matthew, it was spoken in connection with his terrible denunciation of Jerusalem. (Matt. xxiii, 34–39.) The disciples, awe-struck by the Master's words, called his attention to the magnificent buildings and great stones; but this act of theirs only drew from him additional words of fearful import: "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." (Matt. xxiv, 2.) Mark has no record of the words of denunciation, and Luke places them in another connection (Luke xi, 49–51; xiii, 34, 35), but all three synoptists

agree in declaring that this great prophecy was called forth at the request of the disciples as a fuller explanation of his words touching the overthrow of the temple. (Luke xxi, 6; Matt. xxiv, 2; Mark xiii, 2.) He went forth and seated himself on a part of the Mount of Olives directly opposite the temple, when, according to Mark (xiii, 3, 4), four disciples, Peter, James, John, and Andrew, asked him, privately (*κατ' ἰδίαν*): "Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished?" Luke records this inquiry in nearly the same words, but in Matthew we find the question stated in the following form: "Tell us, when shall these things be? and what shall be the sign of thy presence (*τῆς σῆς παρουσίας*) and of the consummation of the age" [dispensation] (*συντελείας τοῦ αἰῶνος*)? The whole prophecy purports to be an answer to that question. He mentions a number of things which must first take place, and also some things by which they may know when the end [catastrophe] is close upon them, but the day and hour of its consummation, he assures them, are known only to the Father. Nevertheless, he affirms, that day and hour will fall within the period of a [the then living] generation. No assertion throughout the entire discourse is more positive and emphatic than this: "Verily I say unto you, This generation shall not pass away, till all these things be accomplished." (Matt. xxiv, 34; Mark xiii, 30; Luke xxi, 32.) The scope of the prophecy would seem, therefore, to be clear beyond controversy. It had explicit reference to the overthrow of the temple and the fall of Jerusalem, and was designed to answer the disciples' question, and inform them of the certainty and the nearness of that great catastrophe.

Many interpreters, however, have maintained that our Lord here prophesies of two different events, widely apart from each other in time. All admit that a great part of what he said had primary, if not sole, reference to the fall of Jerusalem; but there are a number of passages which are believed by some to refer to another and yet future consummation. A basis for this double import of the prophecy is supposed to be found in the form of the question which the disciples asked. As recorded by Mark and Luke, the question is twofold, touching, first, the *time* (*πότε, when*), and secondly, the *sign* (*τὸ σημεῖον*) of accomplishment or consummation. As we have observed above, the

form of the question as given by Matthew differs somewhat, and has been thought to contain a threefold implication, touching respectively the *time* of these things, the *sign* of the *parousia*, and the *end* of the age. But Matthew's language really involves only two points of inquiry, for "the sign of the *parousia*" is also the sign "of the consummation of the age."

How far may this double form of the question indicate or determine the scope of our Lord's answer? Did he regard the question as involving two distinct subjects, and in his answer distinguish between them so as to teach those disciples, and us who read these records, that the consummation of the age was to be something entirely different and far distant from the time of Jerusalem's overthrow? Is there any thing in this prophetic sermon, whether as recorded by Matthew, Mark, or Luke, which warrants the opinion that Jesus spoke of two distinct events, separated from each other by untold ages?

We must make our appeal to the records. In the tabular outline given above we have aimed to incorporate every important statement. The admonitions of Matt. xxv stand by themselves, but the rest of the discourse has in each of the gospels four parts: 1. Events to come before the end. 2. Signs of the nearness of the end. 3. The coming of the Son of man. 4. Admonitions for the disciples. All that is stated under these several heads has pertinency and force when understood as referring to a great event to come within the life-time of that generation; but we look in vain for any word or statement which appears designed to convey the idea that the *parousia* and the ruin of the temple would be events widely separated in time. It is most positively affirmed that the desolation of Jerusalem would be accompanied by unparalleled tribulations, that the sign of the *parousia* of the Son of man would appear immediately afterward, and that all these things would be accomplished before that generation passed away. If Jesus intended to distinguish and contrast two events, he was singularly unfortunate in his use of language. Can the faithful exegete allow that in answering his awe-stricken disciples he "paltered with them in a double sense?"

As illustrating how some able expositors find distinctions and contrasts where others can see none, we adduce the follow-

ing from Whedon's Commentary on Matthew (page 278). Holding that Matt. xxiv, 4–42, consists of series of paragraphs "in which the downfall of the city and state is described, and distinguished from the second coming," he says that verses 4–6 contain "a caution not to confound the *destruction* of the city with the *end* of the world." Not to speak at present of the misleading phrase, "end of the world," we appeal to the language of those two verses. "Take heed," said Jesus, "that no man lead you astray." Lead them astray about what? About confounding Jerusalem's ruin with the end of the world? Nothing in the context suggests such a thought. On the contrary, the next verse shows that he had in mind the danger of their being led astray by false pretenders claiming to be the Christ; but not the remotest allusion to a danger of their mistaking the destruction of the city for something else. So again, in verse 6, they are told that wars and rumors of wars will come; yea, they must needs come; "but the end is not yet." Here is no distinguishing the end from the fall of the city. On the contrary, these things, and much besides, as the verses immediately following show, will come to pass before the destruction of Jerusalem.

Again, says Dr. Whedon, in verses 7–14 we have "the commotions and *persecutions* preceding the destruction of the city described, and then contrasted with the *evangelization* of the world before the end." We submit, however, to the judgment of the unbiased reader, that the preaching of the Gospel of the kingdom, mentioned in verse 14, so far from being put in contrast with the persecutions and other troubles that must precede the end, is most clearly placed among them. It was, like the hatred, and betrayals, and defections, among the things which must take place before the end; but this is something very different from contrasting "the end" with the fall of the city and temple.

Verses 23–27 do, indeed, present a contrast between the false Christs and the Son of man. The manner of their coming is very different. But in these verses we can discover no trace of the proposition that the coming of the Son of man is to be centuries and millenniums distant from the appearance of the pseudo-Christs. So again, when verse 34 states that all these things shall be accomplished in that generation, and

verse 36 that no one but the Father knows the day and hour, there is no contrasting of events far separated from each other. To maintain that the day and hour might be ages after the life-time of that generation involves absurdities which will be noticed further on.

We submit, therefore, that the occasion and scope of our Lord's apocalyptic prophecy do not warrant an expectation of finding in it either a double sense or a description of two distinct events remote from each other in time. On the contrary, it purports to be throughout an answer to the question of the disciples, foretells a number of events that would take place before the overthrow of the city, and others that would mark the end of the age. As to the WHEN of their inquiry, it assures them that ALL THESE THINGS would occur in their generation, although the particular day and hour were known to none but the Father. Moreover, the numerous counsels and admonitions addressed privately and yet so solemnly to the disciples, to watch and be ready for the great event, are emptied of all naturalness and propriety by the supposition that the things spoken of would occur centuries after their time.

### IMPORT OF THE LANGUAGE EMPLOYED.

If the occasion and scope of a prophecy are to control the interpreter, it would seem that the foregoing considerations must determine the main questions in our exposition of this important Scripture. But to many readers the specific time limit of the prophecy seems inconsistent with the import of a number of the terms employed. This is affirmed especially of the language in Matt. xxiv, 29–31, the treading down of Jerusalem by the Gentiles (Luke xxi, 24), the preaching of the Gospel in the whole world (Matt. xxiv, 14, Mark xiii, 10), the end of the age, the *parousia*, and the picture of judgment in Matt. xxv, 31–46. We must examine these passages in detail.

The language of Matt. xxiv, 29–31, is cast in the form of Hebrew parallelism, and is accurately translated as follows:

> But immediately after the tribulation of those days
> The sun shall be darkened,
> And the moon shall not give forth her light,
> And the stars shall fall from the heaven,
> And the powers of the heavens shall be shaken;

And then shall appear the sign of the Son of man in heaven;
And then shall all the tribes of the land mourn,
And they shall see the Son of man coming on the clouds of heaven with power and great glory.
And he shall send forth his angels with a great sound of a trumpet,
And they shall gather together his elect from the four winds,
From one extremity of heaven unto the other.

The parallels of this in Mark xiii, 24–27, and Luke xxi, 25–28, are not materially different, and the first question here to answer is, Was this style of language familiar with our Lord? Another and a fundamental question is, whether such language must be literally understood. It would display a great want of critical judgment for one to presume to answer these questions by dogmatic assertions. Appeal must be taken to the language and style of analogous prophecies. What have we in other prophecies to help determine the import of such forms of speech?

In Isaiah xiii, we have an oracle on the impending destruction of Babylon, which in verses 9–13 reads as follows:

Behold, the day of Jehovah comes,
Cruel—and wrath, and burning of anger,
To make the land a desolation;
And he will destroy her sinners out of her.
For the stars of the heavens and their constellations shall not shed forth their light;
Dark is the sun in his going forth,
And the moon will not cause her light to shine;
And I will visit evil upon the world,
And upon the wicked their iniquity.
And I will cause the arrogance of the proud to cease,
And the haughtiness of the lawless I will bring low;
I will make men rarer than refined gold,
And mankind than the gold of Ophir.
Therefore will I make the heavens tremble,
And the earth shall shake out of her place,
In the overflowing wrath of Jehovah of hosts,
And in the day of the burning of his anger.

Both the heading of the chapter and the specific statements of verses 17 and 19 show that this passage is a prophetic picture of the overthrow of Babylon by the Medes. This is admitted by all the best interpreters. The ruin, according to the prophet, is to be wrought by Jehovah, who musters his

host of mighty heroes from the end of the heavens (verses 4, 5), causes a tumultuous noise of "kingdoms of nations," fills human hearts with trembling, shakes heaven and earth, and blots out sun, and moon, and stars. "Babylon, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah." (Verse 19.) The terrible destruction of the cities of the plain (comp. Gen. xix, 24–28) suggested some of the imagery of Isaiah's picture, but Babylon was not destroyed in like manner. It needed not literal fire and brimstone out of heaven to fulfill this prophecy. The overwhelming wrath and burning anger of Jehovah employed the Medes and Persians to accomplish on Babylon what had been accomplished by the elements of nature on Sodom and Gomorrah. The great prophetic thought in such descriptions is: The terrible judgment will be executed by Him who holds all the forces of earth and heaven in his hand. So, again, in Isa. xix, 1, the impending judgment of Egypt is portrayed in the same style of speech:

> Behold, Jehovah riding upon a swift cloud,
> And he will come into Egypt,
> And the idols of Egypt shall tremble at his presence,
> And the heart of Egypt shall melt in the midst of it.

Again, in chapter xxxiv, 4, 5, the same prophet foretells the desolation of Edom in the following strain:

> All the hosts of the heavens shall be melted,
> And the heavens shall be rolled together as a scroll,
> And all their host shall fall,
> As falls a leaf from the vine,
> And as a fallen fig from the fig-tree.
> For my sword shall be sated in the heavens;
> Behold, upon Edom it shall come down,
> And upon the people of my curse, for judgment.

The prophet Micah (i, 3, 4) proclaims the approaching ruin of Samaria in these words:

> Behold, Jehovah goeth forth out of his place,
> And he will come down and tread upon the high places of the land;
> And the mountains shall melt under him,
> And the valleys shall be cleft,
> Like wax before the fire,
> Like waters poured down a steep place.

Ezekiel takes up his lamentation over the destruction about to fall on Egypt, and, among many other images of fearful judgment, has the following, chapter xxxii, 7, 8:

In quenching thee I will cover the heavens,
And I will darken the stars,
The sun with a cloud will I cover,
And the moon shall not give forth her light;
All the luminaries in the heavens will I darken over thee,
And I will put darkness upon thy land,
Saith the Lord Jehovah.

In Matthew xxiv, 15, Jesus speaks familiarly of "Daniel the prophet," and quotes one of his peculiar expressions. Among the written visions of this same prophet (chapter vii, 13, 14) occurs the following passage:

I gazed in the visions of the night,
And behold, with the clouds of heaven,
One like the Son of man was coming,
And to the Ancient of Days he approached,
And into his presence they brought him;
And to him was given dominion, honor, and a kingdom;
And all the nations, peoples, and tongues shall serve him.
His dominion is an eternal dominion, which shall not pass away,
And his kingdom one that shall not be destroyed.

Just before this passage (verses 9, 10) the prophet thus describes the Ancient of Days, enthroned for the purpose of executing judgment:

His raiment was white as snow,
And the hair of his head like pure wool;
His throne, flames of fire;
His wheels, burning fire.
A stream of fire flowed forth and went out from before him;
Thousand thousands ministered unto him,
And myriad myriads before him were standing;
The judgment was set, and the books were opened.

Such is the style of language constantly employed by the Old Testament prophets in announcing the judgments of God upon cities and nations. There is scarcely a word or phrase in Matt. xxiv, 29–31, and the parallels in Mark and Luke, which has not its exact equivalent in one or more of the passages above quoted. Jesus was speaking to a select company who, from childhood, had been made familiar with the prophets, hearing

them, like the books of Moses, "read in the synagogue every Sabbath." (Acts xiii, 27; xv, 21.) Whether they understood what they read we need not here inquire; but on what rational principles of consistent interpretation can it be claimed that the prophetic language, admitted by all exegetes to be symbolical and figurative in the Old Testament, must be understood literally when used by Jesus in depicting a similar catastrophe? Is it not proper to believe that those holy oracles, being inspired of God (2 Tim. iii, 16), were divinely chosen forms of prophetic teaching? If so, why should Jesus employ other forms, or why employ these in a different sense from that in which they were first intended? The Jewish historian declares that the multitude of those who perished amid the ruin of Jerusalem exceeded that of all similar calamities, whether wrought by human or divine agency, and he reckons the number of the slain at eleven hundred thousand, and the captives at ninety-seven thousand.* Jesus himself represents the tribulation as surpassing any thing of like character in history. (Matt. xxiv, 21.) Was it not fitting, then, that he should speak of it in the lofty tone of prophecy, and employ the same style of language as other prophets had used in foretelling the ruin of Babylon, and Edom, and Samaria, and Egypt?

It should be observed that the highly wrought poetic language of prophecy is frequently interwoven with details of fact. Every one of the Old Testament passages above cited is connected with statements which all readers and expositors have understood literally. So there is no ground for the notion of some writers, who tell us that if we interpret Matt. xxiv, 29–31, as poetic prophecy, we must interpret all the rest of the chapter as poetry. The superficial plea, that if sun and moon and heavens in verse 29 are not to be understood literally then we cannot take the words "Judea" and "mountains" in verse 16 in a literal sense, is unworthy of respectful notice. An intelligent reader's common sense, may be trusted to determine between plain prosaic statements and the tone and manner of such a passage as the one in question. It would be folly to attempt to construct a vocabulary of prophetic metaphors, and bring rigid definitions to the exposition of such highly wrought poetic Scriptures as those we have quoted from

* Josephus, *Wars of the Jews*, book vi; ix, 3, 4.

them, like the books of Moses, "read in the synagogue every Sabbath." (Acts xiii, 27; xv, 21.) Whether they understood what they read we need not here inquire; but on what rational principles of consistent interpretation can it be claimed that the prophetic language, admitted by all exegetes to be symbolical and figurative in the Old Testament, must be understood literally when used by Jesus in depicting a similar catastrophe? Is it not proper to believe that those holy oracles, being inspired of God (2 Tim. iii, 16), were divinely chosen forms of prophetic teaching? If so, why should Jesus employ other forms, or why employ these in a different sense from that in which they were first intended? The Jewish historian declares that the multitude of those who perished amid the ruin of Jerusalem exceeded that of all similar calamities, whether wrought by human or divine agency, and he reckons the number of the slain at eleven hundred thousand, and the captives at ninety-seven thousand.* Jesus himself represents the tribulation as surpassing any thing of like character in history. (Matt. xxiv, 21.) Was it not fitting, then, that he should speak of it in the lofty tone of prophecy, and employ the same style of language as other prophets had used in foretelling the ruin of Babylon, and Edom, and Samaria, and Egypt?

It should be observed that the highly wrought poetic language of prophecy is frequently interwoven with details of fact. Every one of the Old Testament passages above cited is connected with statements which all readers and expositors have understood literally. So there is no ground for the notion of some writers, who tell us that if we interpret Matt. xxiv, 29–31, as poetic prophecy, we must interpret all the rest of the chapter as poetry. The superficial plea, that if sun and moon and heavens in verse 29 are not to be understood literally then we cannot take the words "Judea" and "mountains" in verse 16 in a literal sense, is unworthy of respectful notice. An intelligent reader's common sense, may be trusted to determine between plain prosaic statements and the tone and manner of such a passage as the one in question. It would be folly to attempt to construct a vocabulary of prophetic metaphors, and bring rigid definitions to the exposition of such highly wrought poetic Scriptures as those we have quoted from

* Josephus, *Wars of the Jews*, book vi; ix, 3, 4.

the prophets. No set of rules can be drawn up to govern every case, but, in distinguishing between poetry and prose, appeal must ever be had to the reader's critical and rational judgment. Two extremes are to be avoided in explaining the Hebrew prophets: one is the allegorical and spiritualizing process, by which each word and figure is made to yield a distinct and special significance; the other is a bald verbalism, which insists on the literal meaning of each expression of the prophet. Jesus unquestionably appropriated Old Testament prophetic language and style in Matt. xxiv, 29–31. Even the mourning of "all the tribes of the land" (verse 30, not *all the nations of the world*) is mentioned in language appropriated from Zechariah xii, 11, 12.

Leaving particular questions to be discussed further on, we next examine the words of Luke xxi, 24, which are supposed to contemplate events which could not have taken place in that generation. Referring to the great wrath about to be poured upon the Jewish people, Jesus says: "They shall fall by the edge of the sword, and shall be led away captive into all the nations, and Jerusalem shall be trodden down by nations until the times of the Gentiles [or nations] be fulfilled."

There are different explanations of the phrase "times of the Gentiles." Some regard it as equivalent to "the fullness of the Gentiles," spoken of in Rom. xi, 25, or, rather, to the times and opportunities of grace afforded the Gentiles under the Gospel. But this interpretation, as Van Oosterzee well observes, interpolates a thought entirely foreign to the context.* The times of the Gentiles are much more naturally understood as the period allotted to the Gentiles to fulfill the divine judgments of which the passage speaks. So the phrase is explained by Bengel, Meyer, and Van Oosterzee. The most natural and obvious parallel, however, is Rev. xi, 2, where the outer court of the temple is said to be given over to the Gentiles, by whom the holy city is to be trodden down forty-two months, a period equivalent [some think] to the "time and times and half a time" of Rev. xii, 14. In Rev. xii, 6, [perhaps] this same period is spoken of as twelve hundred and sixty days, which would be three years and a half, reckoning three hundred and sixty days to a year. This number is constantly associated with

* See his Commentary on Luke xvi, 24, in Lange's *Bibelwerk*.

a period of woe and disaster to the city or people of God. The time, times, and half a time, or three and a half times, is a suggestive symbolical number, a divided seven (comp. Dan. ix, 27), significant of a broken covenant, an interrupted sacrifice, a triumph of some heathen enemy, a short but signal period of woe. These *καιροί, times*, (comp. the Sept. and Theodotion on Dan. vii, 25, xii, 7), are accordingly best understood as times of judgment upon Jerusalem, rather than times of salvation for the Gentiles. But there is nothing in the words or the context to warrant the comment of Bengel, that the treading down of Jerusalem by Romans, Persians, Saracens, Franks, and Turks is to be understood. The legitimate import of the words is amply met by explaining the "times of the Gentiles" as the three and a half times, approximating three and a half years, during which the Gentile armies besieged and trampled down Jerusalem.

But if one accept the view that "times of the Gentiles" denote a long period, either of grace or of judgment, the *terminus a quo* must needs be the beginning of that siege in which a million Jews perished (alas! how many "by the edge of the sword"), and ninety-seven thousand were led into captivity. How does it in the least conflict with the time-limits of the prophecy to say that the desecration of the city would continue centuries after its fall? This is at most an incidental statement, and it would be a singular procedure of exegesis to make it, unless manifestly necessary, antagonize the occasion and scope of the whole discourse. Who would think of finding any such difficulty in Isa. xiii, 20–22, or of construing the specified perpetual desolation of Babylon as inconsistent with the thought that the terrible day of her judgment was close at hand? "It shall never be inhabited," says the prophet; "wild beasts of the desert shall lie there, wolves shall cry in their castles, and jackals in the palaces; and her time is near to come, and her days shall not be prolonged." Had the prophet explicitly declared that the overthrow would occur within forty days, it would not in the least degree have been inconsistent with his statement that it would not have been inhabited "from generation to generation." It was not within the scope of our Lord's discourse, in answering the disciples' question, to tell them of all that would follow the ruin of the city, and the incidental mention of a long tread-

ing down of Jerusalem should no more affect the interpretation of his sermon than if he had added, after Luke xxi, 27, "I will reign until I have put all enemies under my feet."

But, according to Matt. xxiv, 14, the Gospel of the kingdom is to be preached "in the whole world for a testimony unto all the nations," before the end, or consummation of the age. Compare, also, Mark xiii, 10. This has quite generally been understood of the propagation of the Gospel, and the evangelization of all nations by the agencies of the Christian Church; and it is often said that more than half of the human race now existing have not heard of the Gospel of Jesus Christ. Therefore "the end" here spoken of must be in the far future.

Surely, if such a preaching of the Gospel of the kingdom as will effect the thorough Christianizing of the world is here intended, "the end" was very far off from Jesus and his disciples; and how, with knowledge of such a future as awaited the Gospel in all lands of the habitable globe, Jesus could have said, "Verily, verily, I say unto you, This generation shall not pass until all these things be accomplished," is to us utterly inexplicable. But here again we have need to interpret Scripture by Scripture. May not the words here employed be capable of another interpretation, in strict accord with the usage of New Testament writers, and at the same time in strict harmony with the time-limit of this prophecy? The following passages ought to settle this question with all candid inquirers. According to Luke ii, 1, all this same world (*οἰκουμένη*) was enrolled by a decree of Augustus Cæsar. In Acts xi, 28, mention is made of a great famine "over all the world" in the days of Claudius. In Acts xvii, 6, Paul and Silas are spoken of as those who had "turned the world upside down:" and in Acts xxiv, 5, Paul is accused as being "a pest, and a mover of insurrections among all the Jews throughout the world." From these passages it is clear that the word *οἰκουμένη, world*, was commonly applied to the inhabited regions of the Roman Empire, [or to Judea] and this is conceded by all competent authorities.

The language of the parallel text in Mark (xiii, 10) is: "Unto all the nations first the Gospel must be preached," and here again we have New Testament usage to show the import of such a statement. In Col. i, 5, 6, the apostle speaks of "the word of the truth . . . which is come unto you; even as it is also in all the

world (ἐν παντὶ τῷ κόσμῳ) it is bearing fruit, and increasing, as *it doth* in you also," and in verse 23 of the same chapter he says this Gospel was "preached in all creation, ἐν πάσῃ κτίσει, under the heaven." Here are terms more comprehensive in their nature than those used by our Lord, and yet they are applied to the preaching of the Gospel as it had already been done in the apostolic times. In explaining such terms, one must keep in mind the stand-point and usage of the sacred writers, and remember that "all the nations," and "all the world," did not mean to Galilean fishermen, or to learned Jewish rabbis, what they do to a modern reader, familiar every hour with telegraphic communications from remotest continents and islands.

If one ask why the Gospel must needs have been preached throughout the Roman world before the end of the Mosaic *cultus*, it may be answered, Because it was necessary that the new doctrine should be immovably established among men before the old *cultus* was shaken down, and made to pass away. The meaning of our Lord in this discourse was not that the world would be entirely converted to the new faith previously to "the end" of which he spoke. It was for a testimony, or evidence (μαρτύριον), to all the nations that a new light had come into the world. The conversion of the world, and the subduing of all things in it to the reign of Christ, was another and greater work, to be accomplished after the overthrow of Jerusalem, and the end of the Mosaic dispensation.

Nevertheless, it is urged, there are other terms employed by our Lord in this prophecy which forbid the reference of it all to the fall of Jerusalem and the temple. Chief among these is the much-abused and widely misunderstood phrase, "the end of the age." The common translation, "end of the world," has been a delusion to many readers of the English Bible, and this could hardly have been otherwise. But it is very strange that so many learned writers, who have properly translated and explained συντέλεια τοῦ αἰῶνος, *consummation of the age*, should have paid so little regard to the question, What *age* is intended? They generally assume without question that the Gospel or Messianic age is meant. But, according to the whole trend of Gospel teaching, that age had not come when Jesus uttered this prophecy. It was only "near," or "at hand." The *consummation* or *end* of the age is equivalent to the Hebrew

phrase אַחֲרִית הַיָּמִים, *end of the days*, commonly rendered in the Septuagint by *αἱ ἔσχαται ἡμέραι, the last days*. Now, the uniform teaching of the New Testament is, that Christ's whole ministry fell in the end of the days, or last days of an *αἰών*, or age. But surely it was not in the end of the Messianic age; that age still stretches on into the indefinite future. It was toward the close of the Mosaic, Jewish, or pre-Messianic *eon*, and near the beginning of the Christian *eon*, that God brought life and immortality to light by the Gospel revelation. Accordingly, in Heb. ix, 26, we read: "Now, once, at the end of the ages (*ἐπὶ συντελείᾳ τῶν αἰώνων*), hath he been manifested to put away sin by the sacrifice of himself." So, too, in chapter i, 1, of the same epistle, "God . . . hath at the end of these days (*ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων*) spoken unto us in his Son." Peter also speaks of Christ as "foreknown before the foundation of the world (*κόσμου*), but manifested at the end of the times (*ἐπ' ἐσχάτου τῶν χρόνων*) for your sake" (1 Pet. i, 20); and that Paul considered himself as living near the consummation of an *eon* appears from his words to the Corinthians: "These things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages (*τὰ τέλη τῶν αἰωνων*) are come." (1 Cor. x, 11.) If, now, Christ and his apostles lived and labored near the close of an *eon*, or of *eons*, it is obviously an error to represent them as living in an *eon* which had not yet fully opened in their day, and which they spoke of as about to come.

Here, then, arises a most important question in this discussion; namely, What was the end of the age of which Jesus spoke? *The age itself was the pre-Messianic*, as the passages just cited show; for the New Testament writers never represent themselves as in the first days, or the beginning of the age, but in its last days. At what point, then, are we to understand the end (*τὸ τέλος*)? Some have said, at the crucifixion, when Jesus said, Τετέλεσται, *It is finished:* others designate the resurrection of Jesus; a few fix upon his ascension; but many teach that the day of Pentecost was the transition point where we must fix the end of the old dispensation and the beginning of the new. To all these theories alike there are two fatal objections: 1. That they are irreconcilable with the statement of Jesus that the Gospel must be first preached unto all the nations

before the end; and 2. That the apostles, long after the day of Pentecost, represent themselves as living in the last days, and near the end of the age. It is a begging of the whole question, and a dogmatic assumption, to say, as Stuart does, that the last days in the New Testament denote "the period of the Christian dispensation," and, "like other appellations brought into use in a similar way (comp. Luke vii, 20), it continued to be employed after the *last days*, that is, the Christian dispensation, had commenced; and it is employed to designate any part of the time which this dispensation comprises." * Such a misuse of the phrase has no warrant in the New Testament, and the reference to Luke vii, 20, has no relevancy, for to John the Baptist the Messiah and his kingdom were yet to come. By the teaching of Christ and the gift of the Holy Spirit the disciples truly tasted of "the powers of the age to come." (Heb. vi, 5), but they recognized themselves as in the last times of an *æon* that was to be succeeded by the kingdom and glory of their Lord. At what point, then, shall we understand *the end?* Was there any great crisis to mark such a consummation, or any notable sign by which the end of the pre-Messianic age might be known?

Is it not strange that any careful student of our Lord's words should fail to understand his answer to this very question? The disciples asked, πότε, WHEN shall it be? Jesus proceeded to foretell a variety of things which they would live to see; he also foretold the horrors of the siege of Jerusalem, which we know to have been most accurately fulfilled; no prophecy of the downfall of the Jewish temple and metropolis could have been more explicit; but, having told them of all these things, he added: "When ye see these things coming to pass, know ye that it [or he] is nigh—at the door. Verily I say unto you, this generation shall not pass away until all these things be accomplished." The ruin of the temple and its *cultus* was the great sign which marked the end of the pre-Messianic age.

But even in the face of these most positive utterances of our Lord, many writers have gone about to nullify the obvious meaning of the phrase "this generation" (ἡ γενεὰ αὕτη). Even if these words were of doubtful import, such parallel texts as the following would seem amply sufficient to determine it:

* *Commentary on the Epistle to the Hebrews*, p. 266. Andover, 1860.

"The Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. Verily I say unto you, There be some of them that stand here who shall not taste of death until they see the Son of man coming in his kingdom." (Matt. xvi, 27, 28; comp. Mark ix, 1; Luke ix, 27.) To suppose that two different comings are here intended is virtually to assume that our Lord was willing to confuse the minds of his disciples. What sensible teacher, desiring to make himself understood, would thus mix up statements of two events centuries apart. If Jesus meant thus sharply to distinguish between coming *in his glory* and coming *in his kingdom*, he might certainly have employed less ambiguous language. He is not careful to keep up such a distinction in Matt. xxv, 31, *ff.*, where he says that "when the Son of man shall come in his glory, and all the angels with him," he will say to the righteous, "Come, inherit the *kingdom* prepared for you from the foundation of the world." So, too, in Luke xix, 11, *ff.*, when he would instruct certain ones who "supposed that the *kingdom* of God was immediately to appear," he indulged in no such fine-spun subtleties as that his *kingdom* and his *glory* were two distinct ideas, to be kept widely apart. Then, if ever, it would have been pertinent to have made such a distinction. But, as in the parable of the talents (Matt. xxv, 14–31), he admonished his disciples that his kingdom might be so delayed that it was of the first importance for them to improve the intervening time. We are slow to believe that any careful student, not influenced by preconceived dogma, would seriously suppose that Jesus, in Matt. xvi, 27, 28, contrasts two different comings, centuries apart. Nor is it reasonable to suppose that the disciples were so well informed of such a distinction as to understand which particular coming he meant when he said, according to Matt. x, 23: "Verily I say unto you, Ye shall not have finished (τελέσητε, *completed*, gone the round of) the cities of Israel until the Son of man be come."

The significations which, under the pressure of a dogmatic exigency, have been put upon the phrase "this generation," in Matt. xxiv, 34, and its parallels, must appear in the highest degree absurd to an unbiased critic. It has been explained as meaning the human race (Jerome), the Jewish race (Clarke,

Dorner, Auberlen), and the race of Christian believers (Chrysostom, Lange). But what a senseless platitude for any one, and especially for Jesus, to say: "The human race (or the Jewish nation, or Christian people) will not pass away until all these things be accomplished!" Who could ever be thought to have entertained a different opinion? The evident meaning of the word is seen in such texts as Matt. i, 17, xvii, 17, Acts xiv, 16, xv, 21 (by-gone generations, generations of old), and nothing in New Testament exegesis is capable of more convincing proof than that γενεά is the Greek equivalent of our word *generation*, that is, the mass or great body of people living at one period—the period of average life-time. Even in such passages as Matt. xi, 16, Luke xvi, 8, where the thought of a class of people is implied, the persons referred to are contemplated as contemporaries. Manifestly, the statement that "this generation shall not pass away until all these things be fulfilled," indicates substantially the same time-limit as the statement that "there are some standing here who shall not taste of death until they see the kingdom of God."

The word PAROUSIA is so constantly associated, in current dogmatics, with the ultimate goal of human history—the final crisis of the world, that ordinary readers lose sight of its simple meaning in the *usus loquendi* of the New Testament. The word means *presence* as opposed to *absence*. One of the best illustrations of its usage is seen in Philippians ii, 12: "So then, my beloved, even as ye have always obeyed, not as in my presence (ἐν τῇ παρουσίᾳ μου) only, but now much more in my absence (ἐν τῇ ἀπουσίᾳ μου), work out your own salvation with fear and trembling." But as the personal presence of any one implies a previous coming, so this word is not improperly rendered *coming* in many passages, and the verb ἔρχομαι, to *come*, is often employed to denote the appearance and kingdom of Christ. (Comp. Matt. xvi, 27, 28; xxiv, 30; xxv, 31, etc.) But to assume that the coming or the presence of Christ must needs be fleshly, or visible to mortal eyes, is to involve his doctrine in great confusion. Whatever the form or nature of his *parousia*, as taught in this prophetic discourse, our Lord unmistakably associates it with the destruction of the temple and city, which he represents as the signal termination of the pre-Messianic age. His coming in the clouds, accompanied by

the angels, darkening the heavens, and shaking the elements, are, as we have seen above, forms of speech borrowed from the Old Testament prophets. They are part and parcel of the genius of prophetic discourse, and are to be explained in the same way that we explain such forms of expression in Joel or in Isaiah. Why should the coming of the Son of man on the clouds, to execute judgment on that wicked generation, be understood or explained differently from Jehovah's "riding upon a swift cloud," and coming to execute judgment upon Egypt? (Isa. xix, 1.) The language of Matt. xxiv, 30, concerning "the Son of man coming in the clouds," is taken from Daniel's night vision (Dan. vii, 13), in which he saw the Son of man coming in the clouds to the "Ancient of Days," and receiving from him a kingdom and dominion and glory. The kingdom thus received was no other than the one symbolized by the stone cut out of the mountain (Dan. ii, 34, 35), which became a great mountain and filled all the earth. It is the same kingdom which Jesus compared to a grain of mustard seed, and to leaven. (Matt. xiii, 31–33.) It "comes not with observation" (Luke xvii, 20), so that men can point to it as a scenic display, and say, "Lo, it is yonder," or "Lo, it is here." Why insist, then, that the coming of the Son of man in the clouds must mean more on the lips of Jesus than in the writings of Daniel? It denotes in both places a sublime and glorious reality, the greatest event in human history, but not a natural phenomenon of such a character as to be a matter of display to the eyes of men. The Son of man came in heavenly power and glory to supplant Judaism by a better covenant, and to make the kingdoms of the world his own, and that *parousia* dates from the fall of the Jewish temple and metropolis.

We cannot see how human language is capable of making any thing more definite than Matt. xxiv, 29, does that the sign of the Son of man's coming in heaven would follow *immediately after* the unparalleled sufferings of the siege of Jerusalem. Jesus affirmed that the tribulation (θλῖψις) of that time would surpass any thing of its kind ever known before or to occur thereafter (verse 21), and Josephus (*Wars*, Preface, 4) declares that, in his judgment, the misfortunes of all men from the beginning of time were scarcely equal to those of the Jews during this fearful war. The effort of some writers to get rid

of the obvious meaning and force of the word εὐθέως, *immediately*, is truly pitiable. Some have borrowed Luke xxi, 24 as a context, and assumed that the tribulation of Matt. xxiv, 29, is to be understood of a tribulation subsequent to the untold ages or times during which Jerusalem is to be trodden down of the Gentiles.* Facts or statements recorded in one gospel may, indeed, help us to understand difficult passages in another, and what is obscure in one writer is often made clear by the manner in which another presents it. But to appropriate a *context* from another book, especially for the purpose of changing the obvious import of an emphatic word, is not permissible. No reader of Matt. xxiv, unless beset by a preconceived opinion, would ever imagine that the "tribulation" of verse 29 was other than that of the whole preceding context, (verses 15–28;) and to interpolate a passage at a point where it would change the essential meaning, and make Matthew's record inconsistent with itself, is to treat that evangelist's intelligence with singular disrespect. Others have taken the word εὐθέως to mean *suddenly*. But how does this help the case? If the "tribulation of those days" refers to the tribulation of which the preceding context has been speaking, what boots it to say *suddenly*, rather than *immediately* after, the sun shall be darkened? To foist in the idea of another tribulation, which should come thousands of years later than the one of which the writer has been speaking, is a procedure too violent to be allowed by any careful exegete. Moreover, Mark's language expressly declares that the apocalyptic signs shall be "in those very days after that tribulation" (Mark xiii, 24), and all the gospels agree in affirming as the solemn words of Christ himself that all these things were to be accomplished before that generation passed away.

Those writers who find two different events in this prophecy lay great stress on the words, "of that day and hour no one knows, neither the angels of the heavens, nor the Son, but the Father only." (Matt. xxiv, 36; Mark xiii, 32.) This statement, however, in no way contravenes the time-limit named in the immediate context. The two statements must be taken together, and are simply these: 1) that all these things of which he had been speaking would be accomplished before

* See Whedon's Commentary on Matthew, p. 277.

that generation passed away, and 2) that the particular day and hour were unknown to any but the Father. To assume that *the day* and *hour* belong to a period ages later than the time of that generation is very much like accusing our Lord of solemn trifling. How does it essentially differ from saying: "All these things shall assuredly come to pass in the life-time of this generation, but the day and the hour may be thousands of years in the future! Watch ye, therefore, for ye know not what day your Lord is coming!!" No evangelical believer should be willing to attribute such prophesying to the Lord Jesus Christ. What he did say, and all that his words legitimately imply, may be stated thus: "I most solemnly assure you that all these things will occur before this generation shall have passed away, and I give you signs by which ye may know when the end is close upon you, but of the particular day and hour, it is not given me to make known. Therefore, it behooves you to watch and be ready at every hour."

The admonition to watch is emphasized in Matt. xxv by the three parables of the virgins, the talents, and the judgment. These additions are peculiar to Matthew's gospel, but they are all associated with the coming of the Son of man. In the last of the three the Great Teacher transcends the form of parable, and assumes the lofty style of didactic prophecy. This picture of divine judgment forms a magnificent and appropriate conclusion to the sermon on the Mount of Olives. The faithful student of Old Testament prophecy will not fail to recognize its analogy with Joel's picture of the assembling of all nations in the valley of Jehoshaphat. "There," said Jehovah, "will I sit to judge all the nations round about." (Joel iii, 11, 12; comp. Zech. xiv, 1–7.) How natural that our Lord, sitting on the mountain above the valley thus designated by the prophet, should have appropriated both the language and imagery of Joel. The connection of such a sublime portrayal of judgment with the overthrow of Jerusalem, and the opening of the new Messianic *con*, was eminently appropriate. For by the principles of judgment here set forth the Son of man, to whom all judgment has been given, must reign until he has put all his enemies under his feet. Matthew xxv, 31–46, is a most impressive picture of the administration of the Lord Jesus Christ, from the hour of the signal overthrow

of Judaism until he shall have delivered up the kingdom to the Father. (1 Cor. xv, 24.) We miss the true scriptural doctrine of judgment (מִשְׁפָּט, *κρίσις*) when we conceive it as confined to one last day, and consisting of a formal rehearsal of every act of human history before a tribunal at which the individuals of all nations and times are to be simultaneously assembled. The mediatorial reign of Christ may, indeed, appropriately end in some such sublime review, and this has been the common belief of the Church; but God is judge of the living as well as of the dead, and it is a grave fallacy of interpretation to represent "the day of the Lord," or "the day of judgment," as something deferred to the close of human history. The Old Testament doctrine is, that "the kingdom is Jehovah's, and he is ruler among the nations." (Psa. xxii, 28.) "Say among the nations, Jehovah reigneth; he shall judge the peoples with equity. He cometh, he cometh to judge the earth; he shall judge the world in righteousness, and the peoples in his truth." (Psa. xcvi, 10–13.) The Old Testament is full of such teaching, and the day of judgment for any wicked nation, city, or individual is the day on which the penal visitation falls. The judgment of God's saints is manifest in every signal event which magnifies goodness and condemns iniquity. This divine administration of the world, which in the Hebrew Scriptures is the work of Jehovah, is represented as now committed unto Christ. The Father has given him "authority to execute judgment, because he is the Son of man." (John v, 27.) This great truth was specially foretold in the prophecies of Messiah's work. (Isa. xi, 3–5; Dan. vii, 13, 14; Mic. iv, 3, 4.) The Son of man came in signal judgment upon the apostate nation when Jerusalem fell. That was the first conspicuous exhibition of his judicial work, and marked the crisis and end of the pre-Messianic age. The judgment scene of Matt. xxv, 31–46 should, therefore, be understood not of a single scene to be witnessed ages hence, but of a divine procedure which had its formal beginning at that crisis of dispensations, and is going on with the progress of the Messianic age. Christ is now King and Judge, but all things are not yet subjected to him, and he must reign until he shall have put all things in subjection under his feet. (1 Cor. xv, 25–27.)

We need not assume to say how far and in what manner Christ executes his judgments or gathers his elect by the ministry of angels. He who "makes the clouds his chariot, who walks upon the wings of the wind, making his angels winds, and his ministers a flame of fire" (Psa. civ, 3, 4, comp. Heb. i, 7), is imminently present in all the great crises of this world's history, and he makes his angels ministering spirits to serve such as are to inherit salvation. (Heb. i, 14.) Our Lord represented Lazarus as carried away (*ἀπενεχθῆναι*) by the angels into Abraham's bosom. (Luke xvi, 22.) But there is no warrant in Scripture for the notion that when the angels are sent forth on missions of mercy or of judgment their operations must needs be visible to mortal eyes. When the impious Herod Agrippa allowed himself to be honored as a god, "immediately an angel of God smote him, and, becoming eaten of worms, he breathed out his spirit." (Acts xii, 22, 23) Human eyes saw nothing but the curse of a foul disease, or a terrible plague; but Scripture sees back of it the potent ministry of a destroying angel. (Comp. Exod. xii, 23; 2 Sam. xxiv, 16.) So the visible *effects* of divine judgment were terribly manifest in the unparalleled miseries of Jerusalem. The righteous blood of innumbered martyrs was visited upon that generation (Matt. xxiii, 35, 36); and where the Jewish historian saw and made record of appalling tribulation and woe, the word of prophecy discerned a "revelation of the Lord Jesus from heaven, with the angels of his power [personal or natural] in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel." (2 Thess. i, 7, 8.)

The language of our Lord in Matt. xxiv, 40, 41, implies that his *parousia* would not involve the cessation of the human race on earth. Then, said he (*τότε*, that is, at the time of the *παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου* mentioned in the verse immediately preceding), "there shall be two men in the field; one is taken and one is left; two women shall be grinding at the mill; one is taken and one is left." That this cannot naturally be understood of being *taken captive* (as A. Clarke, Wetstein, and others) is generally maintained by the best critics. It seems much more appropriately explained of the gathering of the elect mentioned in verse 31, and as referring to the same rapture of living saints as that of which Paul speaks in 1 Thess. iv,

16, 17; 1 Cor. xv, 51, 52. But this, as the apostle admonishes, is "a mystery." * (1 Cor. xv, 51.) The most obvious thought suggested is that of a translation to heaven without seeing death. That any such sudden translations occurred in that generation, or that any number of the saints who had fallen asleep were then raised up, we have no record or evidence outside of these prophecies themselves. But it is pertinent to ask whether this class of events, any more than the ministry of angels, was of a nature to be witnessed by mortals in the flesh? It was a special favor to Elisha that he was permitted to behold Elijah when the latter was taken up. (2 Kings ii, 9–12.) A similar favor enabled Elisha's servant to see the mountain full of horses and chariots of fire. (2 Kings vi, 17.) So there appears no sufficient reason to assume, as a matter of course, that if such supernatural events had occurred in connection with the fall of Jerusalem, they would necessarily have been witnessed and recorded by men. The nearest approach we have to a record of any such event is the statement of Matt. xxvii, 52, 53, that, at the time of Jesus's death and resurrection, "many bodies of the saints who had fallen asleep were raised, and, coming forth out of the tombs, they entered into the holy city, and appeared unto many." That was a most wonderful fact, but it was not a phenomenon recognized by the world of the living. Human history has made no note of it. No other one of the New Testament writers has made any allusion to it. But there is no shadow of evidence that the statement is an interpolation or a falsehood. Nothing but a dogmatic bias or prepossession stands in the way of accepting it according to its most obvious import. If it be true that such a remarkable resurrection of many saints occurred at the time of Jesus's resurrection, but made no sensation in the world, and received but one small notice in the Scripture, may it not be that other similar, or even greater, events took place at the time of that crisis of ages described in Matt. xxiv, 29–31? If that crisis came "immediately after the tribulation of those days," and before

* In the twenty-seven passages of the New Testament where this word (μυστήριον) occurs it always denotes some hidden thing, a mystic relation, or a spiritual truth, which, though withheld from the many, is yet made known to some. It never refers to physical phenomena, or to any thing perceptible to the natural senses of mankind. Hence the impropriety of assuming or implying that in 1 Cor. xv, 51, it must needs be a spectacle before the eyes of the world.

that generation passed away, as Jesus most solemnly affirmed, why should we insist that the supernatural events accompanying it must needs have been attested by men? Is it not quite possible that many prevalent conceptions of the resurrection and glorification of God's elect are too materialistic to be reconciled with a faithful interpretation of the Scripture? Is it so much harder to believe that God glorified many of his saints at the beginning of the gospel period than to believe that he will do so at the close of the present dispensation? Either opinion must be received by faith in the word of Scripture revelation.*

The American editor of Meyer's Commentary on Matthew (p. 435) opposes our interpretation of this prophecy with the following: "It strains the sense of the passage, especially verse 30, quite as much as the forced construction of *εὐθέως*, in verse 29. For, 1. The whole tenor of Scripture is against the thought that the second coming of Christ will be without the consciousness and knowledge of mankind. 2. To establish this interpretation, verse 30—'and they (all the tribes of the earth) shall see the Son of man coming'—must be taken wholly out of its obvious meaning. 3. In order to make this theory hold good, the formal judgments of the human race, described in chapter xxv, must be conceived as beginning with the fall of Jerusalem. (See chapter xxv, 31.) But the last verses of chapter xxv are a description of the closing scene which marks the end of the Messianic reign."

Taking these points in their order, we observe, 1. That our

* In Dr. Clarke's Commentary, *in loco*, we find the following rather suggestive note: "It is difficult to account for the transaction mentioned in verses 52 and 53. Some have thought that these two verses have been introduced into the text of Matthew from the Gospel of the Nazarenes. [The account is also found in the apocryphal Gospel of Nicodemus.] Others think that the simple meaning is this: By the earthquake several bodies that had been buried were thrown up and exposed to view, and continued above ground till after Christ's resurrection, and were seen by many persons in the city. [Meyer favors this view, with the additional suggestion that this rending of the graves was afterward construed into a symbol of the general resurrection, and that at length the legend came to be accepted as an historical fact.] Why the graves should be opened on *Friday* and the bodies not be raised to life until the following Sunday is difficult to be conceived. *The place is extremely obscure.*" We think so; and therefore its value as either a proof or an illustration of any Christian doctrine is correspondingly small —*nil*.—Editor.

interpretation does not pretend that the *parousia* of Christ, spoken of in Matt. xxiv, is "without the consciousness and knowledge of mankind." On the contrary, it maintains that it was the greatest event in human history, the decisive crisis between the Old and New Testament dispensations. Where does our exegesis even suggest the idea that this coming was unknown to man? Like Christ's birth at Bethlehem, and his death on the cross, and his resurrection and ascension, it was, indeed, not known to the whole world at the time of its occurrence. The name of Christ is not thus known to the world now, and never has been since the Gospel first went forth from Jerusalem; but there is nothing in "the whole tenor of Scripture," nor in any particular text, which requires the belief that the *parousia*, any more than the crucifixion, is without the knowledge of men. What is affirmed is, that such supernatural events as the resurrection and translation of saints are not of a nature to be seen by the natural eye. What Scripture disproves this proposition? 2. As for the interpretation of verse 30, we think we have fully shown above that "its obvious meaning" will depend upon the hermeneutical principles we adopt. If the passage must be literally explained, then, of course, not only verse 30, but verses 29–31 must be pressed to yield their similar, obvious meaning. And then all the parallel passages of the prophets quoted above must be treated the same way, and the obvious meaning of Isa. xix, 1, will be, that when Jehovah rode into Egypt on a swift cloud all the Egyptians saw him with the naked eye, and their hearts literally "melted" and their idols "trembled at his presence." Again we ask the question, to which we have hitherto failed to get any reply: Why should the language of Isaiah and Ezekiel and Daniel, allowed by all the best exegetes to be metaphorical or symbolical as employed in the Hebrew Scriptures, be literally understood when quoted and used, as here, by the Lord Jesus? We know that an erroneous allegorical interpretation dominated the Church for a thousand years; may it not be that an opposite extreme of dogmatic literalism has been similarly misleading? Finally, 3. The judgment described in Matt. xxv, 31–46, while "beginning with the fall of Jerusalem," does not, according to our interpretation, end there, but continues necessarily until all things are subjected to Christ, and he deliv-

ers up the kingdom to the Father. How can it, then, exclude any scene either at the beginning or end of the Messianic reign?

We submit the foregoing exegesis to the candid judgment of thoughtful men. This Scripture has ever been recognized as beset with difficulties, and eminent divines in all the Churches have differed in opinion touching its meaning. We have aimed to show that most, if not all, of the difficulties arise from dogmatic prepossessions. He who under holy vows is "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word"—who, with profound reverence for the Holy Scriptures, believes "that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith"—will not be content to let others do his thinking for him. He will prayerfully search for "the true understanding" of the divine word, allow fullest liberty in non-essentials, and condemn the requiring of any man to believe what God's word has not made unmistakably clear.

NOTE.—At the end of Matt. xxiv, Dr. Clarke, who finds the fulfillment of all its predictions in the destruction of Jerusalem, makes this general reflection: "The reader has no doubt observed in the preceding chapter a series of most striking and solemn predictions, [which were] fulfilled in a very literal, awful, and dreadful manner. Christ has foretold the ruin of the Jewish people and the destruction of their polity, and in such a circumstantial manner as none else could do but He under whose eye are all events, and in whose hands are the government and direction of all things. . . . And the fulfillment has been as circumstantial as the predictions." And Alford, as the end of chap. xxv, says: "Without raising any question respecting the doctrine of a future, general, simultaneous judgment of all men, with scenic and spectacular accompaniments, as it is supposed to be taught in later portions of Scripture, it may be safely averred that it is at least very questionable whether there is, in either of the three parables of chap. xxv, any reference to such an event."—EDITOR.

## Art. III.—CHARLES LAMB'S ESSAYS.

Southey, writing to his friend Caroline Bowles concerning Charles Lamb's genius, said: "There are some reputations which will not keep, but Lamb's is not of that kind. His memory will retain its fragrance as long as the best spice that ever was expended upon one of the Pharaohs." In contrast with this high estimate of Lamb's literary work and of this strong faith in the indestructibility of his fame, stands the contemptuous opinion of the grim philosopher of Chelsea, who said of Lamb: "I saw him once; once I gradually felt to have been enough for me. Poor Lamb! Such a 'divine genius' you could find in the London world only." At another time, when the humor of Lamb's essays was praised in his hearing, he exclaimed, in a tone of ineffable contempt: "Humor! he has no humor. It was only a thin streak of cockney wit. I have known scores of Scotch moorland farmers who for *humor* could have blown Lamb to the zenith!" "The pictorial effect of this figure," says Mr. Wylie in his *Personal Reminiscences of Carlyle*, "delivered in a high Annandale key, especially when the speaker came to the last clause of the sentence, it is impossible for print to convey—the listener saw poor Lamb spinning off into space, propelled thither by the contemptuous kick of a lusty Dandie Dinmont, in hodden-gray, from the moors of Galloway or Ayrshire."

Lamb has been dead but little more than half a century. It is too soon, therefore, to determine whether Southey's prediction of the perpetuity of his fame will become a prophecy fulfilled, or whether the caprice of the reading public will finally imbibe Carlyle's scorn and blow the reputation of the gentle Elia "to the zenith." At present probabilities favor Southey's anticipations, since the popular demand in England for Lamb's writings is so pronounced that Mr. Alfred Ainger has recently edited a new edition of his works, and written a condensed sketch of his life for Mr. Morley's admirable series of biographies, "English Men of Letters." Mr. Ainger has enriched his edition of Lamb with numerous explanatory notes, which, says an English critic, "make capital reading, and tell us all we ought or want to know." These notes are aids to the enjoy-

ment of the essays, because they identify the persons hidden beneath manifold pseudonyms, elucidate their numerous and sometimes uncertain allusions and citations, and bring certain biographical details from their hiding-places into the light.* It is Mr. Ainger's purpose to annotate Lamb's very charming letters in like manner, and to publish them in a volume uniform with this edition of his works. The justification of this speculation, if speculation it can be called, is in the fact stated by a recent well-informed English writer, that "Lamb's popularity shows no signs of waning. Even that most extraordinary compound, the rising generation of readers, whose taste in literature is as erratic as it is pronounced, . . . the dogs of whose criticism, not yet full grown, will, when let loose, as some day they must be, cry havoc among established reputations—read their Lamb, letters as well as essays, with laughter and with love." It would appear, therefore, that at least another generation of readers will contribute to the falsification of Carlyle's opinion and to the fulfillment of Southey's prophecy.

Lamb's first literary ventures included a tragedy, a farce, the story of *Rosamund Gray*, several sonnets, and sundry miscellaneous poems. But though the poetic portions of these productions entitle him to a place among the minor poets of England, their merits are not such as would have, of themselves, preserved his memory from that greedy oblivion which remorselessly devours the names of the vast majority of writers. Of his tragedy *John Woodvil*, Mr. Taine says: "It is an archaic tragedy which we might fancy to have been written during Elizabeth's reign." His friend Coleridge called it "an over-imitation of the antique in style." The *Edinburgh Review* condemned it most unmercifully, and without fair discrimination. Kemble, then manager of Drury Lane Theater, declined it as unsuited to the stage. Nevertheless, though lacking in plot, in well-sustained dialogue, and in the individuality of its characters, the resemblance of its diction to that of the writers of the time of Shakespeare drew the attention of literary men to the half-forgotten excellencies of the old dramatists. It contained one or two passages, however, of such rare beauty that Godwin, the author of *Caleb Williams*, *Political Justice*, etc., supposed them to be borrowed from some unknown dramatist of Eliza-

* An American edition of these annotated volumes is in the market.

beth's time, and wrote him, inquiring who he might be. His farce, *Mr. H——*, was hissed from the stage, Lamb himself, with characteristic candor, indorsing the popular verdict by hissing with the rest. *Rosamund Gray*, though, as Shelley called it, "a lovely thing, characterized by exquisite delicacy of feeling, deep pathos, religious emotion," and by what Mr. Ainger very properly calls "an indefinable charm of style," is yet so improbable in its incidents, so incongruous in its parts, and so lacking in that thread of continuity which is essential to a well-constructed tale, that it indicated latent rather than developed genius. His poems and sonnets attracted the attention of Coleridge, Lloyd, Southey, and other distinguished men, but would scarcely have outlived his own time but for their association with his delightful essays, which, with his charming letters, bid fair, as stated above, to be the trumpeters of his reputation to posterity. Or, to cite the language of the *Encyclopædia Britannica*, they form "the chief corner-stone in the small but classic temple of his fame."

These essays, most of which are known to all readers of English literature as the "Essays of Elia," contain the fruits of Lamb's early familiarity with such old English authors as the dramatists of Shakespeare's times, Jeremy Taylor, Sir Thomas Browne, Thomas Fuller, etc. It is supposed that he and his sister found such books as these in the library of Mr. Salt, who was their father's employer. Writing of her, he says: "She was tumbled early, by accident or design, into a spacious closet of good old English reading, without much selection or prohibition, and browsed at will upon that fair and wholesome pasturage." The thoughts absorbed and begotten by that miscellaneous reading, his impressions of the men and things he had met, his fantastic conceits, his shrewd observations on society, and the sad experiences of his own life were freely poured into his essays, making them a transcript of his singularly constituted self. Following the example of Sir Thomas Browne, who in this thing was an imitator of Montaigne, as well as of Addison, the prince of English essayists, Lamb wrote his essays in the first person, thereby giving them a somewhat egotistic aspect. But his egotism was not, like Montaigne's, the expression of offensive vanity, but only of a genial friend talking to you about matters of common interest, with a good-

natured familiarity which puts you at your ease and commands your confidence. In kindliness of temper Elia reminds one of the *Spectator*, as he does also in the quiet humor which exhales from every page like fragrance from flowers, and which, though rarely provoking a downright laugh, yet keeps the lips of an appreciative reader constantly rippling with smiles. Elia's genius was not creative like Addison's. Hence in his essays there is no such realistic embodiment of humor as the immortal Sir Roger de Coverley. Neither is there any thing so deeply thoughtful as Addison's essays on the "Immateriality of the Soul," on "Good Intentions," etc.; for though Elia had flashes of deep thought, he was neither a profound nor a continuous thinker. Continuity "teased" him, he said. To instruct, to moralize, or to reform society was not his aim. But he loved to ramble in the realm of his eccentric fancy, and to gather such facts and fictions, light jests, shrewd observations, and tender recollections as might, says Mrs. Oliphant, "transport his readers in a moment all unwittingly from laughter into weeping, and to play upon all the strings of their hearts." Hence the charm of his essays lies in the quaintness of his fancies, in the oddity of his phrases, in the tenderness of his pathos, in the perspicuity and variety of his style, in his humorous delineations of character, in occasional gleams of penetrative thought, in keen criticism, and in his power of graphic description. These qualities, animated by a sweet, gentle, and sometimes frolicsome spirit, make his essays delightful reading, not perhaps to general and superficial readers, but to such as have the sympathies and the tastes, intellectual and esthetic, necessary to the appreciation of their peculiarities.

Southey, notwithstanding his strong attachment to Lamb, objected to his essays that they lacked "sound (or *sane*, as Southey wrote) religious feeling." No candid admirer of our essayist can satisfactorily meet this objection of the poet further than to say that it is true of only a few of his papers. Lamb did not profess to be a religious man, as evangelical Protestants understand that phrase. In his early manhood, at the time he was stricken by the tragic event which shadowed his whole after life—the insanity of his sister and the sad death of his mother—he held the belief of the Unitarians, and wrote to Coleridge, saying: "God be praised, Coleridge, . . . that in the

midst of the terrible scene I preserved a tranquillity not of despair. Is it folly or sin in me to say that it was a religious principle that most supported me?" But a few years later we find him writing to his friend Walter Wilson: "I have had a time of seriousness, and I have known the importance and reality of a religious belief. Latterly I acknowledge much of my seriousness has gone off, . . . but I still retain at bottom a conviction of the truth and a certainty of the usefulness of religion." Beyond this conviction, which did not control either his feelings or conduct, Lamb never went. As Talfourd, his biographer, reluctantly confesses, Lamb lived in the present, striving to alleviate the great griefs of his sad life, not by seeking the rich consolations of a Christian faith and hope, which he so greatly needed, but by "living entirely in the present, enjoying with tremulous zest the scene, and making some genial but sad amends for wanting all the prospective of life by cleaving with fondness to its nearest objects." This determination to find relief from the unending sorrow occasioned by the constantly recurring insanity of his sister, in literary occupation, in the excitement of strong drink, and in the companionship of witty convivialists, begot in him a deep and abiding dread of death. Had this shrinking originated in a fear of what would come after death, it might have led him into the possession of that Christian feeling the absence of which, in his essays, Southey regrets. An illustration of this lack, and also of his unsound, not to say insane, treatment at times of religious themes, is to be found in the essay entitled *New Year's Eve*. In this paper, after giving strong and sinewy expression to his dread of dying, he closes with a reckless laugh at "those puling fears of death," and with a wild bacchanalian call "for another cup of wine." This odd admixture of levity with seriousness was probably the occasion, as it is the justification, of Southey's regret. It was indeed characteristic of Lamb in his convivial hours. Happily, however, it only appears occasionally in his essays. That it crops out in them at all every lover of the gentle Elia must join with Southey in regretting, seeing that it is the dead fly in a pot of precious ointment.

Coleridge, in his *Table Talk*, refers apologetically to a marked *moral* defect in Lamb's essays, especially conspicuous in the one *On the Artificial Comedy of the Last Century*, and in an-

other *On Some of the Old Actors.* In these papers, as in some others, though in lesser degree, he shows that tolerance of evil both in men and books which, says Sara Coleridge, "was so much remarked in Charles Lamb, and was in so good a man really remarkable." In the first of the essays just named, while admitting the immorality of the dramas of Wycherly and Congreve, he nevertheless advocates their occasional presentation on the stage on the flimsy plea that spectators, knowing the unreality of the characters before them, are not morally injured by the impure actions simulated and the vile sentiments uttered by the performers. It requires a very tolerant charity to concede that a man so acutely observant of men and things as Charles Lamb was, could really believe men and women could witness scenic representations of loose conduct and listen to impure dialogues without having their imaginations defiled and their hearts stimulated toward evil. Coleridge tries to excuse this sophistical plea by saying of its author, that "Nothing ever left a stain on the gentle creature's mind, which looked upon the degraded men and things around him like moonshine on a dunghill, which shines and takes no pollution. All things are shadows to him, except those which move his affections." This apology implies, that Lamb could sit as the spectator of an impure play with a mind so absorbed in its intellectual features, and in the archaic diction of its dialogue, as to be morally and emotionally insensible to those parts from which a truly good man's moral instincts naturally recoil with disgust. This, though scarcely credible, may be the philosophy of the fact in Lamb's case, seeing that he was a singularly constituted being. But men generally are not unconscious moonbeams, but creatures with passions and imaginations predisposed to evil, and cannot therefore voluntarily look on scenic representations of wickedness without absorbing its infection. Hence the Christian moralist, who appreciates the many excellences of Elia, cannot easily suppress a wish that his essay *On the Artificial Comedy* had never been written. The other essay named above is in its first part an admirable specimen of that Shakespearean criticism in which Lamb excelled; but its final paragraphs contain the same pernicious theory, and no sound moralist can approve them.

Talfourd says that Lamb "did not merely love his friends in

spite of their errors, but he loved them errors and all; *so near to him was every thing human.*" After this latter statement one might logically expect to find the philanthropic spirit breathing throughout Elia's essays. Yet it is not to be found in them at all, and Judge Talfourd affirms that "perhaps he had less sympathy with philanthropic schemers for the improvement of the world than with any other class of men." To unhappy *individuals* with whom he was brought into personal contact he was kind even to a fault, but the range of his affections, like the sphere in which he moved, was narrow. It comprehended individuals, not classes. He was humane, but not a humanitarian. We see this limitation in his essay entitled, *The Praise of Chimney Sweepers*, and also in one on *The Decay of Beggars in the Metropolis*. In the former he revels with frolicsome delight over the humorous side of the wretched lives of the child sweeps, whom he designates "dim specks, poor blots, innocent blacknesses," and describes an annual feast given them by his merry friend, James White, in London; but, unlike Sydney Smith in his essay on the same subject, he utters no protest against that heartlessness of society which suffered little boys to be subjected to the tortures inseparable from their daily task of ascending blindfold the crooked flues of soot-begrimed chimneys. He makes no plea for a law forbidding such unpardonable cruelty. Not that he is without sympathy with the unhappy little wretches. He looks upon them kindly. He seeks to stir like sympathies in the breast of his reader, saying to him, "If thou meetest one of these small gentry in thy early rambles, it is good to give him a penny. It is better to give him twopence. If it be starving weather, and to the proper troubles of his hard occupation a pair of kibed heels (no unusual accompaniment) be superadded, the demand on thy humanity will surely rise to a tester." This is the language of a kind heart stirred to feeling by the actual sight of individual suffering, but it is not the expression of a mind that sees humanity degraded in the subjugation of little children to such shocking treatment. Moreover, by making merry over the ludicrous side of the poor sweep's character, Lamb fails to call forth more than superficial sympathy with his woes. His humor did not ally itself to the broad aims of philanthropy.

In like manner, his essay *On the Decay of Beggars*, viewed

as a bit of humor, is exquisite. It clothes the mendicant in the robes of Harlequin, transmutes his rags into the toga of a freeman, and with unreasoning short-sightedness denounces the laws framed to prevent mendicity as edicts for the persecution of innocents! It is not, therefore, the utterance of a philanthropic mind seeking to reform and elevate humanity, but of a mind whose sense of the grotesque was stronger than its repugnance to a habit of vagrancy which was as demoralizing to those who adopted it as it was annoying to the community which permitted it.

But though these objections hold good against a few of his essays, yet, taken as a whole, they are as sound and healthful as they are entertaining. In a literary sense they are also profitable reading. If not deeply thoughtful, they yet quicken thought by their many suggestive observations. If they add little to one's stores of knowledge, they do nevertheless warm the imagination, mellow the sympathies, excite kindly affections, and give birth to pleasant emotions. They relieve the weary mind and beguile it into a condition of pleasant restfulness. Their spirit, now quaintly playful and then tenderly pathetic, is infectious, and he who once learns to appreciate their peculiar qualities never loses his relish for them. He turns to them again and again as Lamb's friends were wont to repeat their visits to his hospitable hearthside, seeking mental refreshment from his sprightly conversation, playful puns, and original observations.

Chief, perhaps, among his more serious essays is the *Confessions of a Drunkard*. As is too well known, poor Lamb was addicted to drinking; not, Talfourd assures us, because he loved the contents of the ale tankard or the spirit bottle, but partly because he fancied that "it lighted up his fading fancy, enriched his humor, and impelled the struggling thought or beautiful image into day;" partly because he sought amid the gloom of afflictions which environed him to "snatch a fearful joy;" and partly because, as at the commencement of the evil habit, he was moved by the tendencies of his constitution to inherited insanity, and by his struggles to overcome his native bashfulness and to control his stuttering tongue.

Of the effect of the intoxicating cup in setting Lamb's mental machinery in motion, Mr. Ainger, while admitting that it

sometimes stimulated him to talk brilliantly, testifies that it "often set free less lovable springs of fancy" within him. At such times he was perverse, contradictory, and discourteous. Then, says Mr. Patmore, one of his warmest admirers, "to those who did not know him . . . Lamb often passed for something between an imbecile, a brute, and a buffoon." It is indeed pitiful that so gifted and so generous a soul should have been enslaved to such a vice. Yet he certainly was so, though not so absolutely as to be completely wrecked by it. Perhaps it was because of this partial enslavement that he was able to write the terrible picture of a drunkard's struggle contained in his *Confessions of a Drunkard*. The iron hand of the merciless enchanter held him in its pitiless grip. He wrote, therefore, from experience, albeit he had not then tasted, nor did he ever taste, all the woes he so graphically describes in this famous essay. By what he did know himself, and by what he had seen in others, he was able to conceive of the agonies, the remorse, the imbecility, the buffoonery, which lie in wait for the slave of the wine-cup. Hence his essay is perhaps as strong a plea for total abstinence from strong drink as can be found in English literature.

Among the most touchingly beautiful but least humorous of these essays are the *Dream Children*, and *The Child Angel*. The former he calls a "revery," the latter "a dream." Both are remarkable for simplicity of statement and delicacy of feeling. Professor Shaw does not overpraise them in saying that they are "inexpressibly beautiful, and worthy of Jean Paul."

In *Grace before Meat* Lamb gives us a humorous satire on the irreverence involved in asking the divine blessing at a richly laden table while the thoughts of the hungry guests are more intent on the steaming viands than on Him whose approval they affect to crave. But for the doubt it casts on the propriety and duty of an ancient and beautiful Christian custom, this essay might be esteemed as a deserving rebuke of those to whom asking a blessing at the table is little else than a form of thankful speech which, not being begotten of gratitude, is irreverent mockery. In *Imperfect Sympathies* we have what Mr. Ainger designates that "famous analysis of Scotch character, perhaps the cleverest passage, in its union of fine ob-

servation and felicity of phrase, in the whole of Lamb's writings." It has also disquisitions on Jews and Quakers which, though less searching and brilliant, are excellent and diverting. Of Jews he says, with sly humor, "I have, *in the abstract*, no ill-respect for the Jews." Concerning Quakers he says, "I love Quaker principles. It does me good for the rest of the day when I meet any of their people in my path. . . . But I cannot like the Quakers (as Desdemona would say) to live with them."

Among Lamb's most humorous essays must be reckoned that almost universally known bundle of incongruities called *A Dissertation upon Roast Pig*. Equally amusing, perhaps, though less grotesque in its humor, is his sketch of *Captain Jackson*, whose philosophy taught him, though "steeped in poverty up to the lips, to fancy himself all the while chin-deep in riches." His essay on *Modern Gallantry* is a sharp satire on men who, while conventionally polite to women of wealth and social standing, habitually treat poor women with contemptuous disrespect, thereby showing that they have not that genuine reverence for womanhood itself which breathes in the spirit of this essay.

He who would rightly appreciate these Essays as a whole should first read either those of them which are autobiographical, or Lamb's biography. As Mr. Ainger justly remarks, "It is the man, Charles Lamb, that contributes the enduring charm of his written words." And Lamb, while apparently intending to write for the amusement of his readers, has with seeming unconsciousness given them, at least in part, the story of his life in his essays. In *The Old Benchers of the Inner Temple*, for example, one finds a fine picture of the place of his birth, the law courts of London, where his father lived as the servant and clerk of one of the "benchers," named Samuel Salt, whom he delineates, as he does other leading barristers, with a graphic pen. Under the name of Lovell, he describes the remarkable character of his intelligent father with the pencil of an artist and the admiring affection of a son. In his *Recollections of Christ's Hospital*, and its sequel, *Christ's Hospital Five-and-Thirty Years Ago*, we see him at the school where he spent seven years acquiring the education by which his rare native qualities were developed, and where he began that friendship with the "inspired charity boy," Coleridge,

which had such an important influence on his own subsequent literary associations and pursuits, and where, despite the unfeeling nature of his boy associates, the severity and heartlessness of the school discipline, of his own stuttering speech and delicate frame, he won the sympathy of all, and the reputation of being a fair student and "a gentle and amiable boy." In *The South Sea House* we have a sketch of the house of trade where, at fifteen, he began his long career of clerkship in the companionship of one Evans, the cashier, who, he says, "was melancholy as a gib-cat over his counter;" of Thomas Tame, who "had the air and stoop of a nobleman;" of John Tipp, who thought "an accountant the greatest character in the world and himself the greatest accountant in it;" of Henry Man, the wit, the polished man of letters and the *author* of the South Sea House; also of "the obstreperous, rattling, rattle-headed Plumer." These characters with fictitious names were real personages whom he describes with the same unique skill in delineation which we find in *The Old Benchers*.

His essay entitled *My Relations* pretends to give a descriptive sketch of his cousin James Elia, but really contains a masterly analysis of his brother John's character. He calls him "an inexplicable cousin, made up of contradictory principles, the genuine child of impulse, the frigid philosopher of prudence. With always some fire-new project in his brain, he is the systematic opponent of innovation; . . . determined by his own sense in every thing, he commends *you* to the guidance of common sense on all occasions. With a touch of the eccentric in all which he does and says, he is only anxious that *you* should not commit yourself by doing any thing absurd or singular. He is as courageous as Charles of Sweden, upon instinct; chary of his person, upon principle, as a traveling Quaker." Rambling on in this style, he completes the portrait of his "broad, burly, jovial" brother, who was as selfish as he was plausible and pretentious of all the proprieties. In doing this he, insensibly, perhaps, made him an admirably drawn type of a class of men who persuade themselves that they possess all the virtues and all practical wisdom, but who are in reality the embodiments of an all-absorbing selfishness, of vanity so full-blown that it deludes them into a belief that their controlling vice is a splendid virtue!

Not many months after the death of this brother, Lamb wrote the *Dream Children*, mentioned above, in which, among other kind words, he says, "I bore his death, as I thought, pretty well at first, but afterward it haunted and haunted me; and though I did not cry and take it to heart as some do, and as I think he would have done if I had died, yet I missed him all day long, and knew not till then how much I had loved him. I missed his kindness, I missed his crossness, and I wished him alive again, to be quarreling with him—for we quarreled sometimes—rather than not have him again." To estimate these kind words aright, one needs to recollect that they were written of a brother who, though in affluent circumstances, had so shirked his filial and fraternal obligations as to leave Charles when in receipt of only a pitifully meager income to take sole care of their decrepit father and insane sister. Read in the light of this discreditable, not to say shameful, conduct of his selfish brother, the words become strong proof that his gentle spirit was a rich fountain of affectionate and forgiving kindness.

*Mackery End in Hertfordshire*, *Blakesmoor in H—shire*, and *Old China* also contain touching memories of his family connections and of his own life. Our space permits remark only on the last named essay, which is a delightful picture of himself and his sister. It describes him and his "Cousin Bridget," his *nom de plume* for Mary his sister, sitting at the tea-table drinking their "hyson" for the first time from a new set of China recently purchased. Having spoken to Bridget of the improvement in their circumstances which enabled them to buy this elegant set of china, that charming woman is made to say:

> I wish the good old times would come again, when we were not quite so rich. I do not mean that I want to be poor, but there was a middle state in which I am sure we were a great deal happier. A purchase is but a purchase, now that you have money enough and to spare. Formerly it used to be a triumph. When we coveted a cheap luxury—and O, how much ado I had to get you to consent in those times!—we were used to have a debate two or three days before, and to weigh the *for* and *against*, and think what we might spare it out of, and what saving we could hit upon that should be an equivalent. A thing was worth buying then, when we felt the money that we paid for it.
>
> Do you remember the brown suit which you made to hang upon you till all your friends cried shame upon you, it grew so

threadbare? and all because of that folio *Beaumont and Fletcher*, which you dragged home late at night from Baker's in Covent Garden? Do you remember how we eyed it for weeks before we made up our minds to the purchase, and had not come to a determination till it was near ten o'clock of the Saturday night when you set off from Islington fearing you should be too late—and when the old book-seller with some grumbling opened his shop and by the twinkling taper (for he was setting bedwards) lighted out the relic from his dusty treasures, and when you lugged it home wishing it were twice as cumbersome, and when you presented it to me, and when we were exploring the perfectness of it (*collating*, you called it), and while I was repairing some of the loose leaves with paste, which your patience would not suffer to be left till day-break—was there no pleasure in being a poor man? or can those neat, black clothes which you wear now and are so careful to keep brushed, since we have become rich and finical, give you half the honest vanity with which you flaunted it about in that overworn suit for four or five weeks longer than you should have done to pacify your conscience for the mighty sum of fifteen—or sixteen—shillings, was it? a great affair we thought it then, which you had lavished on the old folio. Now you can afford to buy any book that pleases you, but I do not see that you ever bring me home any nice old purchases now!

In this homely yet felicitous style Bridget pursues her story of the pleasures they formerly wrung out of their poverty, until the essayist finally tells us of his smiles at "the phantom of wealth which her dear imagination had conjured up out of a clear income of a poor—hundred pounds a year." In replying to Bridget, he shrewdly avoids contradicting her by saying, "It is true we were happier when we were poorer, but we were also younger, my cousin." He then suggests to her that their increasing age made competence more desirable, necessary even, than when they were younger and better able to endure the stress and self-denials of poverty. The whole essay is conceived in a delightful spirit. It is doubtless the substance of a real conversation, and though Lamb did not so intend, is pleasantly illustrative of that much-despised apothegm of the Master of wisdom which affirms, that "a man's life consisteth not in the abundance of the things he possesseth."

Taken together, these essays are unique in that they contain that combination of wit with pathos which constitutes true humor, and which, as before stated, is their principal but not their only charm. It is this quality which makes it tolerably certain that they will always have, if not a large circle

of readers, yet, as De Quincey predicted, a select few who, having first learned to admire what, in spite of his faults, was admirable in the man, will read his writings with pleasure, wondering how genius cramped as his was by the hard conditions of his life could have produced such an uncommon series of papers.

It is true that many other men of genius have fought their way to success through obstacles seemingly unsurmountable. But Lamb's environments were exceptionally unfavorable to literary pursuits. His father, though possessing a naturally vigorous mind, was only a barrister's servant. Hence Charles Lamb spent his childhood in circumstances which, but for the affectionate care of Mary, his intelligent sister, could have contributed very little to the awakening of his powers. When seven years old he became a scholar in the school of "Christ's Hospital," where he was handicapped by a peculiarly bashful nature, inenrably stammering speech, a shambling gait, and an oddity of manner eminently fitted to make him the butt of his thoughtless school-fellows. Happily, however, his uncommon gentleness won them to treat him with kindness, and also moved his masters to grant him unusual indulgences, and to suffer his sister to watch over him as his ministering angel. Here he remained until he was fifteen, when, being unfitted for the Church because of the defect in his speech, he was compelled by the rules of the institution to quit it with a scarcely half-finished classical education. The needs of his family then made it necessary that he should begin to earn his own living by accepting a clerkship procured for him by his elder brother in the South Sea House. After a brief service in that establishment he secured a better position in the East India House. In his twenty-first year he was smitten with insanity, which was in the family blood, and spent six weeks "in a mad-house." Whether his madness was developed by disappointment in love, or whether it led to the termination of his courtship, is uncertain, albeit it is certain that from about this time he ceased to be the recognized lover of the "mild, fair-haired, blue-eyed" Alice who had held possession of his affections. The dissolution of his hope of taking her to wife wounded him deeply.

Scarcely had he recovered the right use of his reason before

his dear and only sister, Mary, was seized with a fit of madness in which she stabbed and killed her mother! It was in this tragic emergency that Lamb displayed the nobility of his nature. His brother insisted that Mary should be placed permanently in an insane asylum. The city authorities, in view of the violence of her mania, were also disposed to insist that this should be done. But Charles said, No! As a temporary patient it was absolutely necessary to place her in a hospital for treatment. But, though his salary was small, his father dependent upon him, and his selfish brother, John, refused to bear any part of the pecuniary burden, Charles resolutely assumed the care and support of his sister. This purpose required him to abandon all hope of marriage for himself, and the consecration of all his means and energies to Mary's well-being. It was a great sacrifice. Yet he made it cheerfully through the remaining thirty-eight years of his life, during which Mary's insane attacks never ceased to recur at brief intervals, though without the violence of the first. This self-forgetful brother provided for her and watched over her with unceasing tenderness. Her affliction was a terrible trial to both. They never left home together for a recreative journey without taking a strait-jacket in their trunk. As her attacks were generally preceded by premonitory symptoms, it was his habit, when they were coming on, to take her by the hand and lead her to an asylum for treatment; and one of their intimate friends speaks of meeting them one day walking hand in hand, weeping as they went, to the abode of mentally diseased persons. It is this fraternal devotion, never excelled by mortal man, which glorifies the character of Charles Lamb, which pleads with his readers not to judge him too severely for his unquestionable faults, but to think of him, if not with complacent, yet with pitiful, affection. Besides being plunged into deepest grief while she was absent from his solitary table, as she was so frequently for weeks together when under treatment, he was ever on the rack of cruel expectation when she was with him of a recurrence of the dreaded symptoms of a fresh attack. Without the least exaggeration, Mr. Talfourd called this "a life-long association as free from every alloy of selfishness, and as remarkable for moral beauty, as this world ever witnessed in brother and sister."

With these facts before him, and with the recollection that for more than thirty years Lamb's days were spent "a prisoner to the desk," which he calls being "chained to a galley thirty years," and that his humble home was much visited evenings by his literary friends and convivial associates, no man can read his essays, and his almost equally interesting letters, without wondering at that virility of genius which achieved so much under circumstances so exceptionally oppressive and disheartening. Neither can one review his sad life, disfigured as it was on one side by failings and faults which no Christian conscience can excuse, and glorified on the other by an unselfish fraternal affection which none but a churl can refuse to regard with unqualified admiration, without being reminded of the rich young Pharisee, of whom, though he refused to pay the price of discipleship, it is said that "Jesus, beholding him, loved him." In like manner, despite his faults, he who beholds Charles Lamb arrayed in the beauty of an unexcelled fraternal affection loves him, yet regretting, as Jesus did the young Pharisee's folly, the defects which marred his character.

---

## Art. IV.—THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES.

The first Lutherans to settle in this country were emigrants from Holland, who about the year 1623 located in New Amsterdam, now New York. Being fewer in number than their Reformed fellow-countrymen, they were refused the presence of a Lutheran pastor, denied the privilege of holding a Lutheran service, and were variously persecuted for resisting the effort made to extort from them the promise to bring up their children in the Dordrecht faith. The fine for preaching a Lutheran sermon was £100, and that for attending a Lutheran service was £25. Their "conventicles" were broken up, and many were imprisoned.* They finally obtained full religious liberty in 1664, when the colony fell into the hands of the British.

In the year 1638 two ship-loads of Swedish Lutherans

* Broadhead's *History of New York*, vol. i, pp. 582, 617, 634, 642; also, *Documentary History of New York*, vol. iii, p. 103.

entered the Delaware, and took up their abode in and around Fort Christina, now Wilmington, Del. Here they immediately erected a house of worship, and enjoyed the ministrations of the Rev. Reorus Torkillus, who had accompanied them from Sweden. Their second pastor, Campanius, in 1649 translated Luther's Small Catechism into the language of the Delawares, and preached the Gospel to the Indians several years before John Eliot began his missionary labor in New England.

The tide of German emigration to this country set in about the year 1680, but we have no account of a German Lutheran congregation having been organized, or of a German Lutheran pastor, until 1703, when the Rev. Justus Falkner began to preach in Montgomery County, Pa. From 1708 to 1713 colonies of Lutherans settled along the Hudson, and organized congregations which still exist in Dutchess, Columbia, and Ulster Counties in the State of New York. During the first two or three decades of the eighteenth century, large numbers of Lutherans settled in Pennsylvania, principally along the Swatara and the Tulpehocken, and in and around Philadelphia. The spiritual destitution of these new-comers was so great that in 1733 they sent a deputation to Germany who reported themselves as being "in a land full of sects and heresy, without ministers and teachers, schools, churches, and books."

In 1734 a colony of refugees from Romish persecution in the Salzburg, with two ministers, settled on the Savannah, in Georgia; and a little later settlements of Lutherans began to be made in Virginia and North Carolina, and before the middle of the century a Lutheran Church had been organized as far north as Waldoborough, Maine. But these various communities of Lutherans were widely separated from each other, and had no bond of union except a common language and a common faith. With few exceptions they were alike destitute of the living ministry and of the means of grace, save as they had carried with them the Bible, the Catechism, the Hymn-book and Arndt's *True Christianity*, by which they still supported the glow of piety in their hearts.

The year 1742 opened a new era in the arrival of Dr. Henry Melchior Mühlenberg, who is justly esteemed the Patriarch of the Evangelical Lutheran Church in America. This truly apostolic man, thoroughly educated, deeply imbued with

the spirit of Hallean pietism, and well endowed with administrative talent, traveled and labored incessantly for forty-five years, gathering together and preaching to the thousands of Lutherans whom he found in this land of his adoption. In the year 1748, when, so far as is now known, there were only eleven Lutheran ministers in the country, Mühlenberg, with five other pastors and a few laymen, organized the ministerium of Pennsylvania, which exists to-day with 238 ministers, 408 congregations, and 91,619 communicants. Still, for half a century or more the growth of the Lutheran Church was slow. Very few ministers came from the fatherland, and very few could be educated in this country; the use of the English language in the ministrations of the sanctuary was discouraged; and the young people who had not learned the German were advised by pastors and church-councils to connect themselves with the Episcopal Church, which at that time was regarded as the English *Lutheran* Church.*

As a result of these and of other untoward influences, at the opening of the nineteenth century there were less than 70 Lutheran ministers in the United States, and probably not more than 25,000 communicants, with no schools, with no periodicals, and with scarcely any preaching in the English language. Now and then a minister was educated in non-Lutheran institutions and by Lutheran pastors, but still the supply was inadequate, and the growth was so slow that by the year 1820 there were only 103 Lutheran ministers in the United States. In this year four of the five synods which then existed united in forming the General Synod. Two of these district synods soon withdrew from the General Synod, then again united with it, and finally withdrew again. But from the organizing of the General Synod rapid progress began to be made, as the following decennial exhibits plainly show:

| Date. | Ministers. | Congregations. | Communicants. |
|---|---|---|---|
| 1823 | 175 | 900 | 38,036 |
| 1833 | 337 | 1,017 | 59,358 |
| 1843 | 430 | 1,371 | 147,000 |
| 1853 | 900 | 1,750 | 200,000 |
| 1863 | 1,431 | 2,677 | 285,217 |
| 1873 | 2,309 | 4,115 | 485,085 |
| 1883 | 3,504 | 6,171 | 801,236 |

* The Thirty-nine Articles of the Church of England are taken very largely from the Augsburg Confession, and its liturgy almost bodily from Lutheran liturgies.

This marvelous growth is due to organization, to the founding of institutions of learning, to the use of the press, to missionary activity, and the large foreign immigration; and yet it is estimated that only about two fifths of the foreign Lutherans landing on these shores ever find their way into connection with the Lutheran Church. Thousands of them enter the Churches of other denominations; but very many, perhaps well-nigh one half, bewildered and secularized by their new surroundings, both in our great cities and on the prairies of the West, become entirely indifferent to religion. But notwithstanding her many disadvantages and drawbacks, the Lutheran Church has come to be a recognized power in the land, and is destined to exert an important and far-reaching influence on the moral and religious future of the country, although it must be confessed that her efficiency for aggressive work is greatly diminished by her unfortunate divisions, which may be traced in part to resistance to the unwarranted and tyrannical measures employed by William III. and his subalterns to effect the "Prussian Union," but mainly to the fact that she is in new and strange environments of law, language, civilization, and religious life. Thus from sheer necessity she is forced to use several different languages in worship and in the conduct of her ecclesiastical affairs, in her institutions of learning, and the issues of the press—which bring about misunderstandings, and produce separations.

The *Evangelical Lutheran Church* is the common historical name and title of the four general Lutheran bodies in the United States;* and neither of these would arrogate to itself the attributive *evangelical* to the disparagement of the others; for as against Romanism, Deism, and Rationalism they all alike "believe, teach, and confess that the only rule and standard according to which all doctrines and teachers alike ought to be tried and judged is the prophetic and apostolic Scriptures of the Old and New Testaments alone." All alike acknowledge the three ecumenical creeds, and "reject all heresies and doctrines which, in opposition to these, have been introduced into the Church of God."† The differences, as will hereinafter

* All the statistics of this article are for the year 1886, except where otherwise stated.

† Form of Concord, Epitome and Sol. Dec.

appear, are those of relation to the Lutheran confessional writings of the sixteenth century.

### The General Synod.

This body was organized at Hagerstown, Md., in the year 1820, with four synods. At first it had no doctrinal basis other than that of the word of God; but after a few years it adopted the Augsburg Confession in a modified form. Subject to various divisions and accretions it reached its greatest strength in 1860, when it numbered 864 ministers and 164,000 communicants, or "two thirds of the entire Lutheran Church in this country." In 1861 four synods in the Southern States withdrew in consequence of the civil war.* In 1866–68 five other synods withdrew for alleged confessional reasons, thus leaving the General Synod in 1869 with 572 ministers, and 86,770 communicants. Its present strength is 910 ministers, 1,449 congregations, 138,988 communicants. The secretaries of the different boards report receipts as follows for 1886: Foreign Missions, $43,222 78, with "eleven American missionaries, assisted by 110 native Christian men who devote all their time and labor, as evangelists and preachers, to the work of publishing the Gospel to their brethren who are still in spiritual darkness." "Besides these, 130 others are engaged in teaching schools in which Bible instruction forms a prominent part." Home Missions, $35,360 95, with 98 missionaries. Beneficiary Education, $14,005 20. Church Extension from May 1, 1885, to December 31, 1886, $44,653 58.

The confessional basis of the General Synod "as amended and declared adopted" in 1869 is: "We receive and hold, with the Evangelical Lutheran Church of our fathers, the word of God as contained in the canonical Scriptures of the Old and New Testaments as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the divine word, and of the faith of our Church founded upon that word."

* In 1863 these Southern synods formed themselves into a new General Synod, giving as their reasons for such action: 1. Difference from the Northern brethren "not only in politics, but in moral and Christian instruction;" 2. The war carried on with "the spirit of demons;" 3. The new political conditions; 4. Impropriety of meddling as a Church with slavery. 5. "To promote the interests of our Zion in these Confederate States."

It will thus be seen that the General Synod seeks to plant herself squarely on the confessional foundation occupied by Luther and Melanchthon when the Church was called into being by the reading of the Augsburg Confession, June 25, 1530. But while striving to maintain purity of doctrine and the orderly administration of the sacraments, and being duly conscious of her own identity, she nevertheless makes fraternal recognition of other evangelical Christians in the matter of preaching the Gospel and in the common participation of the eucharist.

### The General Council.

This body began its organization at Reading, Pa., in 1866, and completed it at Fort Wayne, Ind., in 1867, with eleven synods in full membership. Its strength at that time was 538 ministers, 1,030 congregations, 133,296 communicants. Since that time several synods have withdrawn and two have been added. At present the General Council is composed of nine synods in organic connection, and of two others which enjoy the privilege of debate, but are unwilling to unite. The Rev. John Nicum, secretary of the body, furnishes for this article the following statistics of the General Council, including the two synods in anomalous relation: 1,055 ministers, 1,907 congregations, 285,261 communicants, with 530 parochial schools and 25,000 pupils; $30,444 59 for Home Missions, with 114 missionary pastors; $18,162 22 for Foreign Missions, with five foreign missionaries, two native pastors, and 1,900 baptized Christians in India; $16,228 for Emigrant Mission; $17,891 62 for Church Extension; $58,232 15 for Beneficiary Education, nearly all of which was expended in educating young men for the ministry. The confessional basis of the General Council is as follows:

We accept and acknowledge the doctrines of the Unaltered Augsburg Confession in its original sense, as throughout in conformity with the pure truth of which God's word is the only rule. We accept its statements of truth as in perfect accordance with the canonical Scriptures. We reject the errors it condemns, and we believe that all which it commits to the liberty of the Church of right belongs to that liberty.

In thus formally accepting and acknowledging the Unaltered Augsburg Confession, we declare our conviction that the other Confessions of the Evangelical Lutheran Church, inasmuch as they set forth none other than its system of doctrine and arti-

cles of faith, are of necessity pure and scriptural. Pre-eminent among such accordant, pure, and scriptural statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position, and the general judgment of the Church, are these: The Apology of the Augsburg Confession, the Schmalcald Articles, the Catechisms of Luther, and the Formula of Concord, all of which are with the Unaltered Augsburg Confession, in the perfect harmony of one and the same scriptural faith.*

In subscribing the Book of Concord as her doctrinal basis the General Council uses the following language: "That Confessions may be such a testimony of unity and bonds of union, they must be accepted in every statement of doctrine in their own true, native, original, and only sense. Those who set them forth and subscribe them must not only agree to use the same words, but must use and understand those words in one and the same sense;" and because the General Council feels convinced that her doctrinal basis is "of necessity pure and scriptural," and therefore that all who deviate from that basis are so far in error; and because she believes it to be her duty not only to confess the truth, but to protest against error, she has promulgated "The Rule: Lutheran pulpits are for Lutheran ministers only. Lutheran altars are for Lutheran communicants only." "*The exceptions* to the rule belong to the sphere of *privilege*, not of *right*." It is proper, however, to say that as a matter of fact, especially with the English-speaking portion of the General Council, the "*exceptions*" to the "Rule" are of frequent occurrence.

### The Synodical Conference, or "Missourians."

In the year 1838 a colony of seven hundred Lutherans from Germany, with six ministers and four candidates, settled

* The symbolical writings above mentioned, together with the three Ecumenical Creeds, were first published in one volume in 1580, and are styled in German *Die Symbolische Bücher;* in Latin, *Libri Symbolici* (often simply *Concordia*); in English, *The Book of Concord; or, The Symbolical Books of the Evangelical Lutheran Church.* The Lutheran Church gives the first place to the Ecumenical Creeds, and thereby identifies herself with the Church Catholic of all ages. The other symbolical writings contained in the Book of Concord are *distinguishing*, that is, they distinguish the Lutheran Church from other Protestant Churches. The book as a whole has had such general (though not universal) *official* recognition in the Church that its statements must be regarded as decisive of what constitutes the historical Lutheran faith.

in Perry County, Mo. They were soon joined by others, and were variously assisted from the fatherland. In 1847 fifteen ministers and twelve congregations organized their first synod in Chicago, Ill. They are now scattered over a large portion of the United States, but are most familiarly known among Lutherans as "The Missourians." Their missionary zeal and educational activity mark them as worthy of all honor, and the results they achieve, considering their limited financial resources, are the marvel of all who observe them. From a handful, and all poor, in a little more than one generation they have grown into a body that now numbers 1,094 ministers, 2,006 congregations, 297,631 communicants, with eight colleges and three theological seminaries, all ably manned and well supplied with students. Rev. Henry Walker, an expert statistician among them, furnishes the following items for this article: 637 parochial school-teachers, nearly all of whom are graduates of the Teachers' College at Addison, Ill., and who make teaching their life-work, with 64,823 pupils in parochial schools; 100 missionaries, six of whom labor among the Negroes of the South, and one among the Jews of New York; $60,000 expended on Home Missions during the two years ending with June, 1885. "They also publish thirteen papers and periodicals, support ten orphans' homes and eleemosynary institutions, and are building about seventy-five new churches annually." Their seminary at St. Louis cost $200,000, has six professors, and 90 to 100 students every year.

The doctrinal basis of the Synodical Conference is:

> The Synodical Conference acknowledges the canonical Scriptures of the Old and New Testaments as God's word, and the Confession of the Evangelical Lutheran Church of 1580, called "the Concordia," as its own.

Following is the ordination vow of the Synodical Conference:

> I confess the three ecumenical symbols of the Church, the Unaltered Augsburg Confession and its Apology, the Schmalcald Articles, the two Catechisms of Luther and the Form of Concord as a true, unadulterated explanation and statement of God's word and will; I confess these as my own confessions, and will, so long as I live, exercise my office faithfully and diligently according to them. So help me God by his Holy Spirit.

The Missourians, who use the German language almost exclusively in worship and in all the services of the sanctuary, have no pulpit-and-altar fellowship with other Christians.

### The United Synod of the South.

The General Synod of the South, which was organized during the war, was dissolved June 28, 1886, and immediately *merged* into "The United Synod of the Evangelical Lutheran Church in the South," which had been organized two days previous, and contains 180 ministers, 360 congregations, and 29,683 communicants. No report of home or foreign missionary work has yet been made.

The confessional basis of the United Synod of the South is substantially identical with that of the General Council, inasmuch as it accepts the word of God as the rule of faith, and all the symbolical books as "in the perfect harmony of one and the same pure, scriptural faith."

### The Independent Synods.

There are in this country twelve independent Lutheran synods, which, with a few independent pastors and churches, number 813 ministers, 1,923 congregations, and 206,120 communicants. All these are more or less active in missionary, educational, and eleemosynary work, but no reliable statistics have been furnished on these items apart from the general summaries given below. All these independent synods are characterized by strict confessional tendency, but it would be difficult to state wherein they differ one from another.

### General Summaries

of the Evangelical Lutheran Church in the United States: Ministers, 4,052; congregations, 7,645; communicants, 955,683. There are 19 theological seminaries, with 55 professors, 653 students, and 50,395 volumes in their libraries; 26 colleges, with 177 professors and teachers, 2,627 students, and 104,800 volumes in their libraries; 27 classical academies, with 2,108 students; 47 eleemosynary institutions cared for 34,686 persons from September, 1885, to September, 1886, and from their founding (most of them within the last eight years) to the present time they have cared for 136,699 persons (25 not report-

ing this item). There are 134 periodicals, conducted in seven languages, only 42 being in English, as that language, indeed, represents less than one third of the Lutherans in this country. But there is harmony so far between those who use the English language that the General Synod, the General Council, and the United Synod of the South are at this time engaged in the joint preparation of a common liturgy according to the models of the sixteenth century, to be used by all three bodies as the authorized liturgy of each. This may be the harbinger of union; yet it must be added that even the most sanguine and hopeful cannot now see any very encouraging signs of a union near at hand, although no doctrinal controversy rages at this time as between any of the general bodies.

### Remarks.

1. Each of the general bodies of the Evangelical Lutheran Church in the United States (and the same may be said of all the independent synods) stands squarely on the inspired word of God as the only infallible rule of faith and practice, and on the Augsburg Confession of 1530 as a correct exhibition of the principal doctrines of the rule; that is, the Lutheran Church is thoroughly conservative, and stands committed against Romanism, Rationalism, and the "New Theology."

2. Three of the general bodies accept as confessional basis the entire volume* of symbolical writings, and two of them are very precise and exacting in their terms of subscription.

3. True to her historical antecedents, the Lutheran Church in this country is paying great attention to education, though it is proper to add that as yet her institutions of learning are but feebly endowed — owing largely to the comparative poverty of her people, the majority of whom have not been long enough in this country to accumulate beyond the current needs of the congregation and the steady demands for missions and beneficiary education.

4. Her missionary activity (which is not represented by

* It has been objected sometimes that the Lutheran symbols are too numerous (seven in all) and too voluminous. They are few in number and small in volume as compared with the Reformed creeds; and, notwithstanding her divisions, there is more real confessional harmony in the Lutheran Church than there is in the Reformed Church, which stands over against her as the other part of [original] Protestantism.

large sums of money) is confined mainly to the work at home. This arises from the fact that she feels bound to take care of and supply the bread of life to her own children, whom Providence is landing on these shores by thousands every year.

5. She makes ample provision (perhaps more than any other Protestant Church in America) for the orphan, the blind, the aged, the needy of her own communion, expending very large sums of money annually in the erection and support of eleemosynary institutions.

## Distinctive Doctrines.*

This article would be wholly incomplete, and would fail utterly to accomplish its end, did it not contain a comprehensive statement of the leading doctrines by which the Evangelical Lutheran Church establishes her identity and justifies her separate ecclesiastical existence.

### The Cause of Redemption.

Here the Lutheran system stands in sharp contrast with the Calvinistic, which bases salvation on the decrees of God, who seeks thereby to manifest his perfections; that is, makes himself the ultimate object of his decree.† In the Lutheran sys-

* Two reasons may be given why the doctrines of the Lutheran Church have not been better understood in this country: 1. Until recently the scarcity of distinctive Lutheran literature in English, the Symbolical Books even being in German and Latin. 2. Writers on Lutheran doctrines have generally taken their materials at second hand from the polemical discussions of the sixteenth and seventeenth centuries. The Augsburg Confession, Luther's Small Catechism, and the Form of Concord are in Dr. Schaff's *Creeds of Christendom.*

† "In the relation of God to man Calvinism presents the idea of the divine sovereignty as the principle of the system, all from God in an analytic method. This is the fundamental characteristic which is carried out in predestination and reprobation."—*Introduction to Christian Theology,* p. 64, by Prof. Henry B. Smith. "The Supralapsarians maintain that God, in forming his decree, first consulted the manifestation of his justice and mercy in saving some and condemning others of the human race; that all his decrees were designed to promote this end, and are to be regarded as means to its accomplishment; and that the last of these means was the gift of his Son as Redeemer to some, that is, to the elect, all the others being absolutely destined to destruction, and therefore reprobate. But, in order that man might be in a condition to illustrate the mercy and justice of God in his salvation or in his final ruin, in other words, in order that his decree to manifest these perfections might thus take effect, they say that God decreed that he should

tem salvation has its cause in the goodness and love of God, and for its end the beatification of man; that is, God had compassion on fallen man, and seeks to save him from his lost and ruined condition.

The prime cause of our salvation is the immense pity and grace of God, which in this place is not considered as an attribute or essential quality of God (that belongs to *theologia* proper), but in the matter of our salvation as the prime and supreme cause, the fountain, the source of all those things which have reference to the procuring of our salvation.*

The internal impelling cause is the goodness of God, especially if you consider the blessedness to be conferred on the sinner. That benignant favor of God toward sinners by which he is moved to procure their salvation is called *the mercy, the love, the goodness of God.* †

This fundamental distinction runs through and through the two systems, the one making every thing center in God, or, rather, deducing the whole system from God's decree to manifest his justice and mercy through the decreed fall and ruin of man; the other treats every separate topic from the stand-point of man's condition and needs: the one views Christ even as a "means" for executing the primary decree; the other looks upon Christ as the pledge and proof of the great love wherewith God loved us: the one regards the sacraments as signs and seals of a redemption already accomplished in and for the individual; the other holds the sacraments to be efficacious means of grace through which the Holy Spirit gives the power to believe, and bestows upon the individual the merit and righteousness of Christ.

## Sin.

In opposition to the Pelagian, the semi-Pelagian, and the low Arminian, but in harmony with the Calvinist, the Lutheran system emphasizes the *total depravity* of man; by which is meant "that original sin is not a superficial, but so deep a corruption of human nature that nothing sound or uncorrupt

fall, and that by the fall he should become miserable; and that in order to bring this about he decreed to call him into being, so that his creation might prepare the way for his fall, and his creation and fall afford an opportunity for the manifestation of his mercy in saving some, and of his justice in condemning others of his posterity."—*System of Theology*, Venema, p. 308.

* Quenstedt, *System of Theology.* † Baier's *Compend.*

remains in the body or soul of man, his internal and external powers; according to one of the hymns of the Church:

> "'This human frame, this soul, this all,
> Is all corrupt through Adam's fall.'" *

The standard definition of original sin is: The want of original righteousness; that is, the loss of light in the mind, the aversion of the will from God, hardness of heart. This total depravity is hereditary, that is, entailed by inheriting the corrupt nature of Adam. The Confession says: †

> Since the fall of Adam all men who are naturally engendered are conceived and born in sin; that is, they are all from their mother's womb full of evil desires and propensities, and can have by nature no true fear of God, no true faith in God; and that this innate disease or original sin is truly sin, which brings all those under the eternal wrath of God who are not born again by baptism and the Holy Spirit. . . . Evil lust and the want of original righteousness are sin and punishment. This hereditary evil is guilt, insomuch that all men, in consequence of the disobedience of Adam, are subject to the displeasure of God.‡

The Lutheran Church takes very little account of the theory of immediate imputation. Melanchthon, after giving and fortifying his definition of original sin, as the want of original righteousness, says: "If any one wishes to add imputation, I make no objection." Hence the guilt of original sin, or *reatus*, arises not primarily from man's federal relation to God, but from his natural relation, or rather from his present depraved condition in consequence of his descent from a depraved head whose nature he has inherited. And when the Confession says that this original sin belongs to all men "who are naturally engendered" it means to except Christ, "who was conceived of the Holy Ghost."

### Predestination and Election.

Here the Lutheran system comes into sharpest antithesis with the Calvinistic. Gerhard, the greatest of post-Reformation Lutheran theologians, says:

> To this doctrine (the absolute decree) we oppose the gracious will of God, by which he seriously seeks the conversion and sal-

* Form of Concord. Epitome.
† Augsburg Confession, Art. II.
‡ Apology and Form of Concord.

vation of all, which gracious will the Scripture attests with *words;* Christ, with *tears;* God himself, with an *oath.*" *

Predestination and election have no place in the earlier Lutheran Confessions, as they were not a subject of controversy with the Romanists and not a matter of dispute as between the Lutheran theologians themselves. Hence when they discuss the subject of God's foreknowledge and election in Article XI of the Form of Concord (1580), it is wholly with reference to the Calvinistic doctrine of predestination and election, the opposition to which reached its climax in the Saxon Visitation Articles of 1592, in which it is said:

That Christ died for all men, and, as the Lamb of God, took away the sins of the whole world. . . . That God created no man for condemnation.

The Lutheran creed, the Form of Concord, distinguishes between the *Præscientia* and the *Prædestinatio* of God. The former "pertains alike to the good and to the evil, but is not the cause of sin, . . . nor is it the cause of the destruction of man. But predestination, or the eternal election of God, pertains to the good and beloved children of God alone, and is the cause of their salvation." †

The Lutheran view may be summed up in these two propositions: Salvation is due solely to the *mercy* of God; damnation, solely to the *guilt* of man. But the Lutheran does not hold that his teaching on this profound and mysterious subject is necessarily free from difficulties. He accepts what he finds

* There can be no doubt but that in early life both Luther and Melanchthon entertained Augustinian views of absolute predestination, as is evinced in the Reply to Erasmus on the Will, and in the first edition of the *Loci* (1521); but absolute predestination being fundamentally at variance with Luther's view of the love of God and of the cause of salvation, it could not and did not form the center of the system. Both Luther and Melanchthon gradually let it slide into the background, and in the later editions of the *Loci* not only does Melanchthon abandon it, but he proclaims the universality of the promise of grace, and declares that "the cause of election is mercy in the will of God." September 30, 1530, he wrote to Brentz: "In the entire Apology I avoided that long and inexplicable dispute about predestination. Every-where I speak as if predestination follows faith and works. And I do this with a distinct purpose; I do not wish to disturb consciences by these inexplicable labyrinths."

† Reprobation finds no place either in the creeds or in the theology of the Lutheran Church—it is utterly rejected as "false, odious, and blasphemous." In the Calvinistic system "the other special name given to predestination is *reprobation.*"—*Venema*, p. 297.

plainly revealed in God's word, and gives himself but little concern with the alleged logical inconsistencies. "Avoiding all refined, curious, and useless speculations and questions," he declares that "this predestination of God is not to be sought out in God's secret counsel, but in the word of God, in which it is revealed." *

### Free-will.

With the Calvinist, but historically before him, the Lutheran Church recognizes the absolute sovereignty of God; with the Arminian, but likewise historically before him, she recognizes the freedom of the human will. To reconcile these antinomies she makes no attempt. She accepts both as ultimate facts—the one as revealed in the infallible word, the other as given in consciousness. Her doctrine of the will is not that it is not metaphysically free, but that it is *impotent* in consequence of a darkened understanding and of a corrupt heart, as the result of sin. Man can do works of civil righteousness, but he cannot do the will of God, because he does not know the will of God and does not have the love of God in his heart. This also is sin. In consequence of this moral and spiritual inability man can neither originate, nor of his own power carry forward, any work pertaining to his salvation. As pertaining to God, he can originate and carry forward only that which is evil.† Nor can he co-operate with God by reason of his natural powers and gifts. All this is confessionally stated as follows:

Concerning free-will it is taught that, to some extent, man has freedom of will to lead a life outwardly honest, and to choose between things which reason comprehends. . . . We acknowledge that in all men there is free-will, for they all, indeed, have natural

* Form of Concord, Art. XI. This unquestionably was the position of Luther and Melanchthon long before the doctrine found confessional statement in the Form of Concord. Melanchthon wrote in the *Loci:* "We must form our judgment of election not from reason and the law, but from the Gospel." And Luther, while not formally abandoning the views expressed against Erasmus in 1525, and even admitting that there is for us a contradiction between the secret and revealed will of God (see Köstlin, *Luther's Theologie*, ii, p. 328), nevertheless maintained that God calls all to repentance and salvation, and says: "God must be looked at as he has revealed himself."

† Luther (Com. in Gen. chap. vi, 5), 1544, declared as the "final sentiment and conclusion on Free-will . . . that man without the Holy Spirit is evil, that whatever he does without the Holy Spirit or faith is condemned before God, because man's heart and thoughts are depraved."

connate understanding and reason; not that they are able to act in things pertaining to God, such as to love and fear God from the heart, but only in external works of this life have they freedom to choose good and evil.*

When the Holy Spirit has commenced this work of regeneration and renewal in us, through the word and the holy sacraments, then assuredly we can and should co-operate through the power of the Holy Ghost, although still in great weakness. But this co-operation results, not from our natural and carnal powers, but from the new powers and gifts which the Holy Spirit originated in us in conversion. The new birth, the inward change of heart, mind, and disposition, are works of the Holy Spirit alone.†

All this is in sharp contrast with Pelagianism, and with every form of synergism which would attribute any of the glory of our salvation to the operation or to the co-operation of the natural ability of man; it is equally opposed to the theory of necessity, for it recognizes man's responsibility for his moral conduct and for his attitude toward the operations of the Holy Ghost through the means of grace. The whole is comprehensively summed up by Melanchthon in the Apology:

> Admitting that we are capable of performing external works, we still affirm that the free-will and reason of man have no ability *in spiritual things;* that is, truly to believe in God and confidently to trust that he is near us, that he hears us, forgives our sin, etc.

### Soteriology.

The soteriology of a Church may be inferred from her view of the person and work of Christ. Here the Evangelical Lutheran Church, both in the re-affirmation of the ecumenical creeds and in the clear and emphatic testimony of her own peculiar symbols, maintains the perfect deity and the perfect humanity of Christ—true God begotten of the Father from eternity, and also true man born of the Virgin Mary—in personal union subsisting, and constituting the one Theanthropos, whose two natures, the divine and the human, are forever and inseparably conjoined, so that wherever the one is there of necessity the other must be.‡

* Augsburg Confession, Art. XVIII. † Form of Concord.

‡ It has been charged that the Lutheran doctrine of the person of Christ, especially the omnipresence of the human nature of Christ by virtue of the personal union with the divine, was invented to sustain the Lutheran doctrine of the Real Presence. The fact is, that the doctrines of the Real Presence and of the person of Christ had received both confessional and dogmatic statement in the

It is taught, likewise, that God the Son became man, and was born of the blessed Virgin Mary; and that the two natures, human and divine, inseparably united in one person, are one Christ, who is true God and man, who was really born, who truly suffered, was crucified, died, and was buried, that he might be a sacrifice, not only for original sin, but also for all other sins, and might appease the wrath of God.*

But no Lutheran creed contains a theory of the atonement, although the whole Lutheran system magnifies the blood of Christ, and has always combated Socinianism.

As a result of the personal union, the Lutheran theology, both confessional and dogmatic, strictly maintains the *communicatio idiomatum*, of which there are three kinds: First, "The communication of attributes; that in which the properties of the natures are ascribed to the whole person. Thus it is said: God suffered, the Son of God was born of a woman, the Son of Mary was before Abraham, Christ created all things." † Second, "That in which, on account of the personal union, divine majesty, honor, and power are ascribed to the human nature—*omnipotence*, *omniscience*, *power to give life*, *power to forgive sin and execute judgment*, *the honor of worship*, *omnipresence*—all of which have been given to Christ according to his human nature, as according to his divine nature he possesses all things." ‡ Third, "That in which the works of his office are ascribed to Christ, not according to one nature only, but according to both natures. Thus Christ is called our Mediator, Prophet, High-priest, Redeemer, Saviour, King, Lord, etc.;" by which it is meant that "each nature in Christ performs what is *proper* to itself in *communion* with the other." §

The whole idea is, that Christ redeems us and performs all the works of his office according to both the divine and human natures. He must be true man in order that he may truly suffer and die. He must be true God in order to bear the sins of the whole world, to sustain the wrath of God, to satisfy divine justice, to overcome death, hell, and the devil, and to merit everlasting righteousness for his people.

Lutheran Church long before Chemnitz wrote his great work, *The Two Natures of Christ*, in which he simply developed and gave scientific statement and form to the Chalcedonic Symbol of 451.

* Augsburg Confession, Art. III.

† Dietrich's Catechism, 1613.

‡ Dietrich, *ut supra*.

§ *Ibid.*

### Justification.

Justification is that forensic act by which God the judge *pronounces just* the sinner who believes in Christ. Its impelling cause is the goodness of God; its meritorious cause is the active and passive obedience of Christ; its instrumental cause is faith, which is trust, confidence, *fiducia*. Justification is more than pardon; it is pardon together with the imputation of Christ's righteousness, and is always followed by good works, which cannot exist prior to faith and love.

As the *material principle* of redemption, out of which arises personal assurance, and conscious experience of salvation, the Lutheran Church has always grasped this article as her own peculiar treasure, by which she is relatively distinguished from the Reformed, who have always insisted more energetically on the *formal principle*, that is, the sole authority of the Holy Scriptures. Luther called it the article of a standing or falling Church:

> The chief Corner-stone, which *alone begets, nourishes, edifies, preserves, defends the Church of God; as without it the Church of God could not subsist a single hour.**

### Sacraments.

In common with other Protestant Churches, and in opposition to Rome, the Lutheran Church maintains two sacraments —Baptism and the Lord's Supper. Her view of the use of the sacraments is set forth in Article XIII of the Augsburg Confession:

> Concerning the use of the sacraments it is taught, that the sacraments have been instituted, not only as tokens by which Christians may be known externally, but as signs and evidences of the divine will toward us, for the purpose of exciting and strengthening our faith; hence they also require faith, and they are properly used then only when received in faith, and when faith is strengthened by them.

In the former part of this article the confessors opposed Zwingli, whose views had been clearly ascertained the year before at Marburg, and who, in his *Ratio Fidei*, sent to Augsburg (1530), declared: "I believe, yea, I know, that all the sacraments are so far from conferring grace that they do not

* *Briefe*, de Wette, P. IV, p. 150.

even convey or distribute it." It has always been the doctrine of the Lutheran Church that the sacraments are "efficacious signs and sure testimonies of God's grace and purposes toward us, by which he admonishes and strengthens our hearts to believe the more firmly and joyfully.*" The latter part of the article opposes "the pernicious, shameful, and impious doctrine of the *opus operatum*, namely, that the mere use of the sacraments, the work performed, makes us just before God, and secures his grace, even without a good disposition of the heart." †

Hence, in studying the Lutheran doctrine of the sacraments, these two points must ever be kept in full view as fundamental; namely, First, that the sacraments are efficacious means of grace; secondly, that they require faith in order to their efficacy.

The proper use of the sacraments requires faith to believe the divine promises, and receive the promised grace, which is offered through the sacraments and the word.‡

## Baptism.

Article IX of the Confession contains the fundamental symbolical statement of the Lutheran Church on baptism. As literally translated it is as follows:

Respecting baptism it is taught that it is necessary; that grace is offered through it; and that children ought to be baptized, who through such baptism are presented to God, and become acceptable to him. Therefore the Anabaptists are condemned, who teach that infant baptism is improper.

Analyzing this article we find four principal propositions:

1. *Baptism is necessary.*—No Lutheran confession, and no Lutheran theologian from Luther and Melanchthon down to those of the present day, has ever claimed or taught that the necessity of baptism is *absolute* in the sense that it binds God, or is indispensable to salvation. The aphorism of Augustine, "not the privation of a sacrament, but the contempt of it, condemns," is a *locus classicus* in the Lutheran Church. Carpzov, the greatest commentator on the Augsburg Confession, voices in the following explanation the uniform sentiment of all the

* Apology. † *Ibid.* ‡ *Ibid.*

Lutheran teachers. Quoting from the Latin copy *necessarius ad salutem*, he adds:

1.) *Not absolutely*, but 2.) *by the necessity of command*, and because Christ so appoints ordinarily to save man; and 3.) by the *necessity of means*, because it has pleased him to use this means in the application of the salvation procured by himself.*

2. *That grace is offered through it.*—This is exactly in harmony with the Lutheran view that a sacrament is a means of grace, not *ex opere operato*, but requiring faith in order to its efficacy. But it does not teach, and was never intended to teach, "baptismal regeneration" (a phrase which is not found in any Lutheran creed) in the sense, *baptized, therefore regenerated;* but it does teach *taufgnade*, or grace bestowed in and through baptism, by which the Holy Ghost may work regeneration, and will work it where baptism is not hindered by unbelief. In the case of adults faith alone makes a person worthy to receive baptism. Hence to such, who have believed through the word, baptism becomes a seal and a confirmation of faith.

3. *That infants ought to be baptized.*—This was written in opposition to the Anabaptists, "who teach that infant baptism is improper."

4. *That by baptism infants are presented to God and become acceptable.*—In the Larger Catechism Luther declares his belief that God has given the Holy Spirit to many baptized in infancy.† He says:

We bring forward the child under the impression and hope that it believes, and we pray God to give it faith; but we do not

* "The Reformed Church teaches that baptism is a duty. If a man wishes to be and to be regarded as a disciple of Christ, he is bound to be baptized. If he wishes to consecrate his children to God, he is bound to do it in the way of his appointment. This is plain—1) From the command of Christ. 2) From the conduct of the apostles. . . . The Reformed Church teaches that baptism is a means of grace."—Dr. Hodge, *Systematic Theology*, vol. iii, pp. 588, 590.

† Dr. Hodge, speaking of the baptism of infants, says: "What is to hinder the imputation to them of the righteousness of Christ, and their receiving the renewal of the Holy Ghost, so that their whole nature may be developed in a state of reconciliation with God? Doubtless this often occurs."—*Systematic Theology*, vol. iii, p. 590. John Wesley, as quoted by Pope, says: "It is certain our Church [that is, the Church of England] supposes that all who are baptized in their infancy are at the same time born again." [But Wesley does not affirm this for himself, nor is it the doctrine of his followers.—ED.] "What time in infancy is more likely to be the period of spiritual quickening than the moment when that

baptize it on that account, but rather because God has commanded us so to do.

That by the washing of water in the word Christ by his Spirit is efficacious in infants who are baptized, so that they receive the gift of God, is not to be doubted; but in what manner this takes place we do not understand.*

Hence it is the uniform teaching of the Lutheran dogmatical writers that baptism is the ordinary means for the regeneration of the children of believers. Thus Boerner in his commentary on the Lutheran Symbols:

Baptism is the ordinary means by which children are made partakers of the benefits of the kingdom of heaven, and therefore it has the necessity of means. For by baptism, regeneration and what follows, namely, justification, sanctification, and eternal salvation, are, in accordance with the gracious will of God, conferred on children. . . . Baptism is not absolutely necessary to salvation, so that those who by no fault of their own are deprived of it are condemned; but the necessity presupposes the possibility of it. Infants who are cut off from baptism by death, and consequently die unbaptized, are by no means lost. Those who without any fault of their own cannot be made partakers of this ordinary means of grace are without doubt regenerated and saved by the extraordinary grace of God.

Luther and Bugenhagen condemn those who deny to unbaptized children the rites of Christian burial, and say: "We bury them as Christians, confessing thereby that we believe the strong assurances of Christ. The bodies of these unbaptized children have part in the joyous resurrection of life."

In regard to the infants of unbelievers, we are either to suspend our judgment or adopt the milder opinion, in view of the universality of the salvation of Christ, which can be applied to them by some extraordinary mode of regeneration.†

sacred rite is performed which is strikingly emblematic of this change? Whether it be proper to say that baptism may be the *means* of regeneration, depends on the sense in which the word *means* is used. If in the sense of presenting motives to the rational mind, as when the word is read or heard, then it is not a *means;* for the child has no knowledge of what is done for it. But, if by *means* be understood something which is accompanied by the divine efficiency, changing the moral nature of the infant, then, in this sense, baptism may be called the means of regeneration when thus accompanied by divine grace."—*Religious Experience*, by A. Alexander, D.D.

* Chemnitz, *Loci Theol. De Baptismo.*

† Fauerlin on Augsburg Confession, p. 10.

It is worthy of notice that the late Prof. Henry B. Smith held the following language in regard to infant salvation: "*As to those who die in infancy*, there is

### The Lord's Supper.

The Lutheran doctrine of the Lord's Supper is comprehensively set forth in the tenth article of the Augsburg Confession:

> Concerning the holy Supper of the Lord, it is taught that the true body and blood of Christ are truly present, under the form of bread and wine, in the Lord's Supper, and are there administered and received. The opposite doctrine is therefore rejected.*

This is the doctrine of the real presence, and is intended to teach that wherever and whenever the sacramental act is performed—*blessing*, *distribution*, *eating and drinking*—there and then, in, with, and under the external elements of bread and wine, Christ the God-man, true God and true man, is veritably present, and is administered to and received by the communicant, whether he be worthy or unworthy.

The Lutheran doctrine is thus antithetical 1) to the Romish transubstantiation, which both before and ever since 1530 the Lutherans have rejected in name and in reality. The doctrine affirms the presence of true natural bread and wine, which in the Lutheran theology are called the earthly element of the sacrament; 2) to the Zwinglian view, in that it affirms the true objective presence of the whole Christ, not merely of the divine nature of Christ, for, according to the Lutheran doctrine of the person of Christ, wherever the divine nature of Christ is, there of necessity the human nature of Christ must be. This, namely, the body and blood of Christ, which was born of the Virgin Mary, received into the person of the Son of God, and was given unto death for us, is called the heavenly element.

The presence of Christ in the eucharist is called a *true*, a *real*

a well-grounded hope that they are of the elect."—*System of Christian Theology*, p. 322. And Arminius: "I affirm that they rejected the grace of the Gospel in their parents, grandparents, great-grandparents, etc., by which act they deserved to be abandoned of God."—*Works*, iii, 368, ed. of 1853. Thus Arminius admits at least the [*formal* not *real*] possibility of the damnation of infants, and Prof. Smith has only a "well-grounded hope" of their salvation, based on the "hope and belief" that all who die in infancy are elect, p. 318; whereas many of the older Calvinists speak of the "reprobation of infants;" for instance, Musculus, Martyr, Chamier, and the Swiss theologians at Dort.

* When the Confession says "form of bread and wine," it does not mean the *form* without the substance, but, as Melanchthon says, "The visible things; to wit, bread and wine." [Two essences *consubstantiated*.—Editor.]

presence, to distinguish it from a merely representative or figurative presence; it is called *substantial* presence, to distinguish it from the merely efficacious presence of the body and blood of Christ; it is called the *mysterious, supernatural, incomprehensible* presence, because it is not according to any mode of this world; but mysteriously, supernaturally, incomprehensibly, the body and blood of Christ are present in the Holy Supper and are distributed to the communicants.

What the Lutherans principally contend for is, 1) the reality of the presence in the eucharist of the whole Christ as against the Zwinglians, special mention being made of the body and blood because they especially were the subject of dispute; 2) the reality of the bread and wine as against transubstantiation, which maintains only the semblance of bread and wine. Hence, when in the sacramental act the bread and body, the wine and blood are brought together, neither enters on a new form or mode of being, neither is swallowed up by the other, neither is changed or converted into the other. Hence CONSUBSTANTIATION, as that word has been used and understood for three hundred years, and as it is defined by Hooker, Buck's Theological Dictionary, Schaff-Herzog, and other non-Lutheran authorities, does not and cannot represent the Lutheran doctrine of the real presence; and hence both that word and every other word which attempts to *define* or *describe* the *nature* or the *mode* of that presence, or the nature or the mode of the sacramental union; or which involves any change in the earthly element of the sacrament; or implies the existence of union aside from the sacramental use, is now, and without a single exception has always been, rejected by the Lutheran theologians.*

The design of the Lord's Supper is thus stated by Melanchthon in the Apology:

* Is it not remarkable that the whole Protestant Church except the Lutherans should, for three hundred years, with the whole case laid open before them, have entertained the same mistake, and that the Lutherans themselves, in their exposition of the subject, should seem to all but themselves to concede by necessary implication what they formally deny? Lutherans say that the two substances, the body and blood of Christ, and the bread and wine, stand together in the sacrament, and that fact seems, to all but themselves, to be not infelicitously expressed by the Latinized noun, CONSUBSTANTIATION. It is, as to all appearances, the same *rose*, though called by another name. Why then should that name be offensive?—EDITOR.

The sacrament was instituted by Christ to console the alarmed conscience, to strengthen our faith when we believe that the flesh of Christ was given for the life of the world, and that by this nourishment we are united with Christ and obtain grace and life. —Art. X.

### Catholicity.

While the Evangelical Lutheran Church believes that she holds in their purity all the catholic doctrines of the Church of Christ, yet she does not affirm that she is the one only Church. The Augsburg Confession, Article VII, defines the Church as "the congregation of all believers, among whom the Gospel is preached in its purity, and the holy sacraments are administered according to the Gospel." * The Apology says:

> We affirm and know of a truth that there are children of God scattered throughout all the world.

And Dr. Carpzov, a zealous Lutheran theologian, affirms:

> No particular Church can boast itself that it is The Church; for it is one thing to be The Church and another thing to be *of* The Church. . . . We admit that our Church is a particular Church, but that she is the only true Church we do not say.

This article, having already transcended the generous limits prescribed by the editor of the periodical in which it appears, is now brought to a close without reflections or deductions. The reader has the facts, and can make his own reflections. The writer has striven to the best of his ability to act the part of the historian, and not that of the apologist or of the panegyrist. If he has spoken tenderly of the Lutheran Church, it is because she is his mother; if feebly, it is because of his own weakness. What he desires to say of himself is best expressed in the words of another: "If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto."

* Under this second sign of a true churchly character, since all other administrations but its own may be adjudged to be not according to the Gospel, it is quite possible that the Lutheran Church shall be as uncatholic and exclusive as is the Anglican or the Roman Church, and such, it is well known, it often is in fact.—Editor.

## Art. V.—OLD TESTAMENT REVISION.

The first and most important pre-requisite for the translator of an ancient document, if he does not possess the autograph, is to ascertain the best text of that document. If he has but a single copy of the document, his textual criticism lies within a very small compass, and must be confined to the consideration of possible interpolations and to the suggestion of emendations of the text depending upon his subjective judgment, and is likely to be very unsatisfactory.

For the translators of the books of the Old Testament, the first thing to be determined is, *What text shall be adopted?* And this leads us to consider briefly the sources for settling the text of the Old Testament. And here, first of all, we must remark, what is well known, that not only have we no autographs* of the books of the Old Testament, but we have not even *copies* of the Hebrew Scriptures a thousand years old. The books of the Old Testament were written in Hebrew (some Chaldee portions excepted) between B. C. 1452 and about B. C. 400. About five hundred manuscripts of the Hebrew text of the Old Testament were collected by Kennicott in the last part of the last century; but the most ancient of these manuscripts were less than a thousand years old. The most celebrated manuscript of the Old Testament is that which takes its name from Rabbi Aaron ben Asher ben Moses, who lived at Tiberias in the *tenth* century. This manuscript is regarded both by the Karaïtes and the rabbies as a model Codex of the Hebrew Scriptures, and it is the one from which the common Masoretic text is printed.

But we have *versions* of the Old Testament far older than the oldest extant Hebrew MS. The *Five Books* of Moses were translated from the original Hebrew into Greek about B. C. 280; the other books were translated into the same language within the following century and a half. This is the version called the *Septuagint*. We have also the *Syriac Version* of the Old Testament, made from the original Hebrew, executed about A. D. 150. We have also the Chaldee translation of the Pentateuch made by Onkelos about A. D. 20,

* We have no autograph of the great classical writings of Greece and Rome.

if not earlier. About the same time, a translation of the Prophets was made into Chaldee by Jonathan ben Uzziel. Both of these translations, called Targums, are extant. Besides these we have the Samaritan copy of the Pentateuch, taken from the Hebrew not later than B. C. 330; and also an Aramean translation of the same made about the time of Christ. In the last part of the fourth century, the celebrated Christian scholar Jerome translated the Old Testament into Latin, which is also extant, and the great authority with the Church of Rome. A critical edition of the text of the Old Testament based on the oldest versions as well as on the oldest Hebrew manuscripts does not exist.

The revisers of the English version of the Old Testament have closely followed the Masoretic Hebrew text, though they sometimes refer to the readings of the ancient versions when they differ from the Hebrew. Thus on the margin of Gen. iv, 8, it is stated: "Many ancient authorities have, *said unto Abel his brother, Let us go into the field.*" These ancient authorities are the Samaritan Pentateuch, Septuagint, Peshito Syriac, and Latin Vulgate, which make it probable that the addition, "Let us go into the field," once belonged to the Hebrew text. On the margin of Gen. vi, 3, we have: "Or, according to many ancient versions, *abide in.*"

On the margin of Gen. xv, 2, it is stated: "The Chaldee and Syriac have, *Eliezer the Damascene.*" On the margin of Gen. xxii, 13, the revisers remark: "Or, according to many ancient authorities, *behold a ram caught.*" These authorities are the Samaritan Pentateuch, the Septuagint, the Targum of Onkelos, and the Peshito Syriac. On the margin of Gen. xxxii, 28, the revisers give the reading of the Septuagint and the Vulgate; and on the margin of Gen. xxxvi, 2, it is stated: "Some ancient authorities have, *son*," and on the margin of verse 39, *Hadad* is given as the reading of some ancient authorities. Again, on the margin of Gen. xlvii, 21, the reading of the Samaritan Pentateuch, the Septuagint, and the Vulgate is given; and also on the margin of Gen. xlix, in several places ancient readings are referred to.

In a similar manner throughout the Old Testament the revisers refer to the different readings of the ancient versions, the last of which we find in Mal. ii, 3. The revisers, however, ex-

press no opinion respecting the value of these different readings, and the reader is left to form his own judgment upon the matter.

But to proceed to the revision itself. If our revisers possessed no remarkable advantages over the scholars who made King James's translation in the means of fixing the text of the Old Testament, they enjoyed far greater resources for giving us an exact translation of the Hebrew text. For the critical study of the Hebrew language and its sister dialects, Syriac, Chaldee, Ethiopic, and Arabic (to say nothing of Assyrian), has been prosecuted with the greatest zeal and success in the long interval since 1611, the date of King James's version. The present century, especially, has been distinguished by the publication of the great Hebrew lexicons of Gesenius and Fürst, and the Hebrew grammars of Ewald, Gesenius, Nordheimer, Green, Böttcher, and of the Hebrew tenses of Driver. Philology, which investigates the common laws of thought and the affinities of languages, is of modern growth. The dialects of the Shemitic family have been made to illustrate the Hebrew, their venerable sister, and to help her out of difficulties. To all these advantages, which a translator of the Old Testament now possesses, must be added our vastly increased knowledge of the geography, topography, the animals, plants, manners, and customs of Palestine and its contiguous lands, furnished within the last fifty years by numerous Oriental travelers and explorers. Besides all these advantages, our revisers had the assistance of the excellent German translation of the Bible made by the distinguished scholar Dr. De Wette, if they wished to avail themselves of it.

A translator of the Old Testament should have a critical knowledge of Hebrew and Chaldee, and a considerable acquaintance with Syriac and Arabic, and be familiar with the natural history of Palestine. He should, at the same time, possess a most thorough knowledge of all the idioms and niceties of the language into which the version is to be made. He should also have excellent taste and judgment, not too conservative, on the one hand, nor too fond of novelties on the other. The poetic faculty would likewise be of advantage to him. The excellency of a translation consists in its reproducing faithfully all the spirit and force of the original in the best and tersest idiomatic language.

In reference to our English translation, it was an unfortunate circumstance that the revisers were hampered by the rules laid down for their observance, and thus the revision has not attained all the excellence that could be desired. Among these rules was one requiring no change to be made in King James's version unless sanctioned by *two thirds* of all the revisers. It was *a priori* probable that most of the revisers would be *conservative*, and, therefore, a simple majority should have been sufficient to make a change. The American revisers, or rather *advisers*, like delegates from the Territories in Congress, had a right to *speak*, but not to *vote*. They were allowed the privilege of *publishing* their suggestions at the *end* of the translation.

After these preliminary reflections, we proceed to examine the work of our English revisers, beginning with natural phenomena; and first in order, the heavens. In 2 Kings xxiii, 5, occurs "planets," which should be "the twelve signs of the zodiac" (the Hebrew being *Mazzaloth*). Here the revisers have left the word in King James's translation unchanged. In Job xxxviii, 32, we have the same word, in nearly the same form, which our revisers have left untranslated: "Canst thou lead forth the mazzaroth in their season," that is, *the twelve signs of the zodiac*. It would have been better to insert "the signs of the zodiac" in the text instead of putting it on the margin. "The sweet influences of Pleiades," of the Authorized Version, is rightly changed to "The cluster of the Pleiades." "Arcturus and his sons," of King James's version, gives place to "the Bear and her train." This is well and poetically rendered, as the Hebrew *ash* is *wagon, Great Bear and her sons* (three stars in the tail of the *Bear*). In Job ix, 9, "Arcturus" is changed, and we have "the Bear, Orion, and the Pleiades." Respecting the heavenly bodies, King James's translation has: "There is no speech nor language where their voice is not heard." The revised translation renders: "There is no speech nor language; their voice cannot be heard" (Psa. xix, 3), which gives the force of the Hebrew, with the exception that "cannot be" should be "is not."

Leaving the heavens, and descending to the earth, we come to the phrase "the parched ground," in the version of King James, "shall become a pool." (Isa. xxxv, 7.) The Revised

Version reads: "And the glowing sand shall become a pool," and "mirage," as an alternate translation, is put in the margin. The Hebrew is שָׁרָב, *sharab*, *the mirage* (Gesenius, *sandmeer*, *sand sea*). The Arabic is *serab*, *mirage*. Mohammed very beautifully refers to it in the Koran (chap. xxiv, 39): "The works of the unbeliever," says he, "are like *the mirage*, to which the thirsty traveler cometh, thinking it to be water, and he findeth it to be nothing." How beautiful and expressive, then, is the language of Isaiah: "The mirage shall become a lake," a glorious reality!

In Gen. xxxvi, 24, in the Authorized Version, it is said: "This was that Anah that found the mules in the wilderness." The Hebrew word rendered "mules" in this passage is הַיֵּמִים, the *yēmīm*. The Septuagint leaves the word untranslated. It cannot mean *mules;* for פֶּרֶד, *peredh*, is the word for mules in the Old Testament. Jerome remarks: "Some think the word means 'hot springs,' from its resemblance to the Punic, which is closely allied to the Hebrew." The Peshito Syriac renders it *waters*. The Vulgate, *aquas calidas*, *hot waters*, or *hot springs*. Both Gesenius and Fürst favor the rendering *warm springs*. The word is closely allied to יוֹם, *yom*, day, so called from its *heat*. This explanation is in the highest degree probable, since we find the *hot springs* of Callirrhoe, *ten* in number, a few miles east of the Dead Sea, one of them, according to Merrill, having a temperature of 139° Fahrenheit, and may well be called *hot*. Our revisers, then, are fully justified in putting "*hot springs*" in the place of these mules.

In the Hebrew Bible occurs, in more than two hundred and sixty places, the word מִדְבָּר, *midhbar*, in most instances with the article. In almost every instance our revisers adhere to the Authorized Version, and translate it *wilderness*. Now, there are some passages where this rendering is certainly allowable. Gesenius defines the word: 1) *Pasture land*, *open fields*, an uninhabited tract or region. Several passages occur in this sense. 2) *A desert*, a sterile and solitary region. This definition manifestly suits most of the passages of the Old Testament. When at Suez, nearly seventeen years ago, my eyes first fell upon the great desolate tract extending from the Red Sea coast toward Palestine, the *great desert*, the word *wilderness* of the Authorized Version struck me at once as tame and

wholly unsuitable to express such a barren and lifeless tract. As examples in which the revisers follow the Authorized version, but where the full and accurate sense requires the word to be rendered *desert*, we give the following passages: "He turneth a *wilderness* into a pool of water, and a dry land into water springs." Here it is evident that *desert* should stand in the place of *wilderness:* "He turneth a *desert* into a pool of water." (Psa. cvii, 35.) Similar is Isa. xli, 18: "I will make the *wilderness* a pool of water, and the dry land springs of water." Manifestly in this passage *desert* should be inserted in the place of *wilderness.* Again, Hos. ii, 3: "And make her as a *wilderness*, and set her like a dry land." Here *desert* should be inserted in the place of *wilderness.* (Mal. i, 3.) "Gave his heritage to the jackals of the *wilderness.*" In this instance, also, *desert* should take the place of *wilderness*, as jackals dwell in the *desert.* So Isa. xxxv, 1, should be the *desert*, or desolate place, instead of *wilderness.*

Respecting the *plants* of the Old Testament we may remark that the most of them occur in Solomon's Song. Our revisers have very properly *changed* the names of a few of them. In the Authorized Version the word *juniper* occurs four times: first in 1 Kings xix, 4, where it is said that "Elijah sat down under a juniper-tree;" also in verse 5 of the same chapter, where it is stated that he "lay and slept under a juniper." In Job xxx, 4, we have "juniper roots for their meat;" and in Psa. cxx, 4, "coals of juniper." The Hebrew word is רֹתֶם, *rothem;* Arabic, *retam*, *broom.* In 1 Kings xix, 4, 5, the revisers have retained juniper, but have put "or, *broom*," in the margin of verse 4. In Job xxx, 4, they have translated the word by "broom" without any remark; but in Psalm cxx, 4, they retain "juniper," but put in the margin "or, *broom.*" Why the name of this well-known shrub should be so differently translated is hard to imagine. When in Palestine we saw, on the last day of December, 1869, several of these shrubs, about ten feet high, in a wady near the north end of the Dead Sea. They had limbs resembling Scotch broom. I asked my guide, a young sheikh, their name. He answered *retam;* the same as the Hebrew *rothem.* No traveler, so far as I know, has spoken of finding this shrub or tree in this region of Palestine.

In the Authorized Version, in Eccles. xii, 5, occurs the phrase, "And desire shall fail." Instead of this the revised edition has, "And the caper-berry shall fail." This rendering has been ridiculed, and it has been suggested that the revised translation of the Old Testament should be called *the Caper-berry version.* But our translators, in this matter, are in the right. The Hebrew word הָאֲבִיּוֹנָה, *ha'biyyonah*, is rendered caper-berry both by Gesenius and Fürst, and is the translation of the Septuagint, Peshito Syriac, and Vulgate. The noun has the article, which it would not be likely to have if it were an abstract noun. Besides, the two previous nouns are the names of material objects, the almond and the grasshopper. The caper-berry was said to excite lust, and the idea to be conveyed is, that all the passions of man fail in his old age, and cannot be aroused.

From plants we pass to animals. In the list of animals, clean and unclean, in the eleventh chapter of Leviticus, *thirty-two* in all, the names of about *fifteen* in the Authorized Version have been changed in the revised translation; and of the list of thirty-two in the fourteenth chapter of Deuteronomy, about *ten* have been changed in the revised translation. What animals are intended by these names is in many cases very uncertain. In eight places in the Authorized Version, namely, in Num. xxiii, 22; Deut. xxxiii, 17; Job xxxix, 9, 10; Psa. xcii, 10; xxii, 21; xxix, 6; Isa. xxxiv, 7, occurs the word *unicorn.* The Hebrew word רְאֵם, רִים, or רְאִים, is regarded by Gesenius as the *wild buffalo*, an animal known in the regions of Palestine at the present day. Our revisers have in every instance substituted *wild ox** in the place of *unicorn*, and are to be commended for the change.

In the Authorized Version the Hebrew word לִוְיָתָן, *livyathan*, in the form *leviathan*, occurs five times. (Job xli, 1; Psa. lxxiv, 14; civ, 26, and twice in Isa. xxvii, 1.) In the Hebrew text it is also found in Job iii, 8, but rendered *mourning*, and leviathan is put in the margin as an alternate translation. In all these passages the revisers leave the word *leviathan* untranslated, remarking in the margin, in one instance, "That is, *the crocodile.*" It would have been better to put *crocodile* in the text instead of *leviathan;* for there can be no doubt, from

* *Rêmu, wild ox*, Assyrian the same as the Hebrew רֵים, *rēm.* See *Proleg. Heb.-Aram. Worterbuchs zum Alt. Tes.*, by F. Delitzsch, 1886.

the description of the animal, that it should be thus rendered. In Job xl, 15, occurs the word *behemoth* in the Hebrew text, which the revisers retain in their translation, remarking in the margin, "That is, *the hippopotamus*." No doubt this is the animal intended by the author of the book.

I come now to the quadruped that most especially interests me, but whose very existence as an animal of sacred Scripture until recently has been almost entirely ignored, and dragon has been generally substituted for him—I mean *the jackal; canis aureus.* It was this animal whose howlings on the last night of 1869 so delighted me as I lay in the open air at New Jericho, but a few miles from the Jordan. No concert of human voices could have charmed me so much as did the howlings of that company of jackals, since they called up to my mind and illustrated passages of Holy Writ. The jackal is closely allied to the dog, and is much larger than a fox. He lives in the desert, and when any city in the Orient goes to ruin, and the inhabitants leave, the jackal comes in and claims it as his own. There are about *seventeen* passages in the Old Testament in which the Hebrew should be translated jackal. In about *thirteen* of these the revisers have substituted this word instead of that of King James's version. Thus, after many centuries, justice has been done to this long-neglected animal, who has howled through the ages and waited for recognition. Jackal has been inserted in the following passages: Psa. xliv, 19; Isa. xiii, 22; xxxiv, 13; xxxv, 7; xliii, 20; Jer. ix, 11; x, 22; xiv, 6; xlix, 33; li, 37; Mic. i, 8; Job xxx, 29; Lam. iv, 3. The sense of these passages is brought out in a very vivid and striking manner by reading *jackals* in them. Thus, in reference to the overthrow of Babylon: "And jackals shall howl in the pleasant palaces." (Isa. xiii, 22.) In reference to Edom it is said: "And it shall be a habitation of jackals" (xxxiv, 13); that is, it shall be a desert. Again, in reference to Jerusalem: "I will make Jerusalem heaps, a dwelling place of jackals." (Jer. ix, 11.) In reference to the animal's howl, Job says: "I am a brother to jackals" (xxx, 29); and Micah: "I will make a wailing like the jackals" (i, 8). And, to show that a desolate place shall become fruitful, it is said: "In the habitation of jackals, where they lay, shall be grass with reeds and rushes." (Isa. xxxv, 7.)

From the natural history of the Old Testament we pass to the consideration of matters of still deeper interest, and take up *sheol*. This Hebrew word שְׁאוֹל, or שְׁאֹל, *sheol*, has generally been derived from שָׁאַל, *to ask, demand*, since it is *all devouring*, insatiable. But Gesenius derives it from שָׁאַל, *a cavity*. The Hebrews conceived *sheol* as a vast subterranean place full of thick darkness and very deep (Job xi, 8; Deut. xxxii, 22; Psa. cxxxix, 8); the habitation of the souls of the departed. (Psa. xvi, 10; lxxxviii, 11; Prov. ii, 18; ix, 18; Isa. xiv, 9; xxvi, 14.) The dying are said to go down to sheol. (Num. xvi, 30; Gen. xlii, 38.)

*Sheol* occurs sixty-five times in the Hebrew Bible. The revisers translate the word *pit* in five places (Num. xvi, 30, 33; Deut. xxxii, 22; Psa. lv, 15; lxxxvi, 13). In *eighteen* places they render it *grave* (Gen. xxxvii, 35; xlii, 38; xliv, 29, 31; 1 Sam. ii, 6; 1 Kings ii, 6, 9; Prov. xxx, 16; Isa. xxxviii, 10, 18; Hos. xiii, 14, twice; Eccles. ix, 10; Cant. viii, 6; Psa. cxli, 7). In *eighteen* places they translate it *hell* (Isa. v, 14; xiv, 9, 11, 15; xxviii, 15, 18; lvii, 9; Ezek. xxxi, 15, 16, 17; Hab. ii, 5; Amos ix, 2; Jon. ii, 2; Ezek. xxxii, 21, 27). In *thirty* places they have simply transferred the Hebrew word to the English text, and leave it *sheol* (2 Sam. xxii, 6; Job vii, 9; xi, 8; xiv, 13; xvii, 13, 16; xxi, 13; xxiv, 19; xxvi, 6; Psa. vi, 5; xvi, 10; xxx, 3; xxxi, 17; xlix, 14, 15; lxxxviii, 3; lxxxix, 48; cxvi, 3; cxxxix, 8; Prov. i, 12; v, 5; vii, 27; ix, 18; xv, 11, 24; xxiii, 14; xxvii, 20).

In the Peshito Syriac translation, in every instance *sheol* is represented by the Syriac *Y'shûl*. In the Septuagint, in every case except *three*, the word is rendered by the Greek Ἅιδης, *Hades*, the *underworld*. In the three exceptional cases, it is rendered θάνατος, *death* (2 Sam. xxii, 6; Prov. xxiii, 14); and βόθρος, *pit* (Ezek. xxxii, 21).

The Vulgate, in more than one half of the places, renders *sheol* by *infernus*, less than half by *inferus*, both words meaning, *the lower regions*. Once it is translated *mors*, *death* (Hos. xiii, 14).

In the excellent German translation of Dr. De Wette, *sheol* is rendered "*unterwelt*," *the lower world*, except the single instance of 1 Kings ii, 6, where it is rendered "*grube*," *a pit*.

In the English language there is no word that is equivalent to

*sheol*, and therefore it should have been transferred to the English text in every instance.* The word first occurs in Gen. xxxvii, 35, where Jacob says, "I will go down *to sheol* to my son mourning." The Mosaic system and the Old Testament in general contain no revelation respecting *sheol*. Undoubtedly the ancient Hebrews expected future retribution, but the Mosaic legislation is silent concerning it. Life and immortality have been brought to light through the Gospel. (2 Tim. i, 10.)

In numerous passages in the Old Testament occurs the word יְהוָה *Yehovah*, which was doubtless pronounced in the early period of Old Testament history *Yahveh* or *Yahweh*, as the future tense of the verb הָיָה, *to be*, the *Absolute Being*. King James's version in a few instances transfers the word to the English text, but in most instances it gives "the LORD" as its equivalent, printed in capitals. The revisers have adhered to King James's version, without any good reason, but merely following the superstition of the Jews, who, since several centuries before Christ, have refused to pronounce the name Jehovah. Far better would it have been to transfer it to the English text. Thus in Psa. cxliv, 15, the insertion of the word *Jehovah* in the place of the LORD, makes the passage more emphatic: "Happy is that people whose God is Jehovah."

The rest of our remarks will be made upon the rendering of single words, without any attempt to reduce them to classes, and following the order in which they are found in the English Bible.

In Gen. i, 2, the Revised Version has, "and the spirit of God moved upon the face of the waters." The margin reads, "Or, *was brooding upon*," instead of *moved*. "Was brooding" should have been put into the revised text. The Hebrew participle, מְרַחֶפֶת, *m'rachepheth*, piel conjugation, is *kept brooding*. This same verb in this conjugation is used in Deut. xxxii, 11, of an eagle *brooding over* or *cherishing* its young. The Peshito Syriac has the same verb with the same force as the Hebrew, *brooding over*.

Cain's language, after the Lord had pronounced a curse upon him, is: "My crime is too great to be forgiven," and is

* In King James's Version, *sheol* is rendered *grave* in about *one half* of the places; in the other half it is rendered *hell*, with the exception of Job xvii, 16, Num. xvi, 30, 33, where it is rendered *pit*.

thus understood by Gesenius, and is so rendered by the Septuagint, the Targum of Onkelos, the Peshito Syriac, and the Vulgate. The revisers, therefore, should have put this rendering in the text, instead of setting it on the margin and allowing the text to stand as it is in King James's version.

In Gen. vi, 3, the revised text is, "My spirit shall not strive with man forever, for that he also is flesh, yet shall his days be a hundred and twenty years." The Septuagint renders the first part of it: "My spirit shall not always abide in these men forever." Targum of Onkelos: "This wicked generation shall not stand before me forever." Peshito Syriac: "Not shall my spirit abide in man forever." Vulgate: "Not shall my spirit remain in man forever." The Hebrew word rendered *strive* is יָדוֹן, *yadhon*, which Gesenius gives as the future of דִּין, *dún*, or דּוֹן, *dōn*, *to be made low*, and thus translates the passage in his *Thesaurus of the Hebrew Language:* "My spirit shall not be forever abased in man; that is," says he, "my heavenly and divine nature, which I breathed into man when I created him, shall not forever dwell in a mortal body since it is a habitation unworthy of it." The great Oriental scholar, Ewald, in his critical Hebrew Grammar, renders the Hebrew verb (translated *strive*), *niedrig sein, to be low*. Fürst, in his Hebrew Lexicon, renders it, "My spirit shall not rule over men." In a similar way De Wette translates the passage, though at the foot of the page he gives other renderings. But this latter rendering does not suit the facts of the case; for the spirit of God did not rule over these wicked antediluvians, and the meaning "*strive*" has but little support. Gesenius's version, "My spirit shall not be forever abased in man," is far better.

In Gen. xli, 43, occurs the word אַבְרֵךְ, *abrēk*, rendered "bow the *knee*" (as if *hiphil* from בָּרַךְ), both in King James's version and in the revised edition. The word is of uncertain origin, but probably Egyptian. It is the command that Pharaoh's criers gave the people respecting the honor to be rendered Joseph. The Targum of Onkelos renders it, "Father of the king." The Peshito Syriac has, "Father and ruler," titles given to Joseph. Friedrich Delitzsch, in his Prolegomena to a Hebrew-Aramaic Lexicon of the Old Testament, published during the last year, deems the word the same as the

Assyrian *abarakku, grand-vizier.* But what close relationship can be shown to have existed between Egypt and Assyria eighteen hundred years before Christ? Or had the Assyrians themselves, at that time, any such word or office? The word may be Egyptian, *apherek, bow the head.*

On the margin of Gen. xlix, 10, "until Shiloh come," the revision gives several alternate translations, of which the first is, "until he come to Shiloh having the obedience of the peoples." This marginal rendering is perfectly gratuitous. Not a vestige of such a translation, so far as we know, is found until the *twelfth* century, when Aben Ezra raises the question whether it might not be understood of coming to Shiloh. In the Authorized Version, in Exod. iii, 22, xi, 2, the children of Israel are directed *to borrow* of their neighbors jewels of gold and silver; and in Exod. xii, 35, it is stated that the children of Israel borrowed of the Egyptians jewels of silver and jewels of gold, and raiment. In these passages the revised edition has "ask." In this rendering of שָׁאַל, *shāal*, the revisers are right, for we find that this verb occurs more than one hundred and sixty times in the Old Testament, and in about *three* passages only—leaving out those under consideration—can it be rendered *borrow*, but to *ask, demand*, etc., and in Prov. xx, 4, it means *to beg.* In conformity with this meaning the revisers have translated the hiphil form, הִשְׁאִיל, *hishīl*, *let them have what they asked*, instead of "lent," as in King James's version. The hiphil of "ask" being *causative*, naturally means *to cause to ask, to give freely.* Besides this passage, the hiphil form is found elsewhere only in 1 Sam. i, 28, respecting Samuel. Hannah says: "I have granted him (*given* him freely) to the LORD all the days which he shall live." Here *lending* would be unsuitable, as no return of Samuel to his mother was required or expected. The word indicating *lending*, in various places in the Old Testament, is לָוָה. The hiphil form of this verb is הִלְוָה, *to lend.* It is thus seen that the Hebrews had a word different from הִשְׁאִיל to express *lending.* This verb הִלְוָה, *to lend*, is used *eight* times in the Old Testament.

The *third* commandment (Exodus xx, 7) is thus rendered in King James's version: "Thou shalt not take the name of the LORD thy God in vain; for *the* LORD will not hold him guiltless that taketh his name in vain." The revised edition con-

tains precisely the same language, but puts in the margin, as an alternate translation: "Or, *for vanity* or *falsehood*." We decidedly object to this translation, and give the following: "*Thou shalt not lift up* (invoke) the name of Jehovah thy God upon that which is false; for not will Jehovah acquit the one who lifts up (invokes) his name upon that which is false." It is a prohibition of false swearing. The word rendered "in vain" is שָׁוְא, with the preposition and article prefixed, לַשָּׁוְא, *for* or *upon that which is false*. This word occurs in the sense of *falsehood* in Exod. xxiii, 1: "Thou shalt not take up a report of *falsehood*;" and in Deut. v, 20: "Thou shalt not bear a testimony of *falsehood* against thy neighbor." In Deut. v, 11, we have a repetition of this same commandment, where this same word twice occurs. Nowhere else in the Pentateuch is the word found. Outside of the Pentateuch it occurs in about *fifty* instances, mostly in the sense of falsehood, although our revisers, in nearly all cases, have *vanity* in their text. Gesenius, the greatest of Hebrew lexicographers, translates the passage: *Thou shalt not utter the name of Jehovah upon a falsehood*, that is, thou shalt not swear falsely. Fürst, in his Hebrew Lexicon, renders the word in this passage (שָׁוְא, *shav*) *falsehood*. The Peshito Syriac renders it, "Thou shalt not swear by the name of the Lord thy God in a falsehood." The Targum of Onkelos refers the passage to swearing to what is useless or false. Dr. De Wette, in his excellent German translation, renders the passage: "Thou shalt not utter the name of Jehovah thy God upon an untruth."

About thirty-five years ago, in the early stage of my biblical studies, I addressed a letter to one of the greatest biblical scholars this country has produced, Professor Moses Stuart, of Andover, making inquiry of him respecting this text and some other matter. In reply to my question he remarks: "The third commandment, beyond all reasonable doubt, means: *Thou shalt not solemnly utter a falsehood. God's name* was included in an oath; to swear falsely is utterly prohibited. Due reverence for God forecloses it. If the sentiment of our English version were the true one, the Hebrew must be חִנָּם, that is, *sine causa*, *gratuitously*. Although the meaning of שָׁוְא may be *vain*, *useless*, yet this comes only in a secondary way from its proper meaning—

*falsehood, lie.* The shade of meaning, *sine causa, gratuito,* belongs not to it. The case is a clear one."

We pass next to the Book of Job. The first thing that claims our attention is the translation of the verb בָּרַךְ, given by our revisers in Job i, 5, 11; ii, 5, 9. Instead of "curse," as in King James's version, they render the verb *renounce;* and Job is made to express his fear that his sons may have "sinned and *renounced* God in their hearts." Satan says of Job, that if God takes away his property he *will renounce* him to his face. He repeats the same thing if Job's bone and flesh should be touched. Job's wife is made to say: "*Renounce* God and die." Our revisers, however, put in the margin, as an alternate translation, "Or, *blasphemed.*" The primary meaning of the word בָּרַךְ, is, *to bend the knee,* and in piel conjugation it means *to bless,* certainly in most of the passages of the Old Testament. But the question is, does it not sometimes have the opposite meaning, of imploring, not a blessing, but a *curse?* Gesenius contends that it has sometimes this *bad* sense, and he adduces in illustration of this the usage of this same word both in *Arabic* and *Ethiopic,* cognate languages, *to bless* and *to curse.* To these instances I would add the Greek ἀράομαι, *to invoke good things* upon any one, as in Herodotus, i, 132; and *to curse,* as in the Alcestis of Euripides: Ἀρᾷ γονεῦσιν, "*Thou cursest thy parents.*" "Some interpreters," says Gesenius, "as A. Schultens, are not fully satisfied that the sense of cursing belongs to this verb; they therefore derive from the idea of bidding farewell the signification *to deny, to renounce.*" That is, because the Hebrews often *blessed* persons when leaving them, these critics suppose that the verb may mean *abandon.* But of the numerous instances (about two hundred and twenty-seven) in which this piel conjugation of the verb is used, we have not found one case where *to bless* is used to express *taking leave of,* or *abandoning,* waiving the few passages under consideration. To bless is not sufficient to indicate parting.

Thus in Josh. xxii, 6: "So Joshua blessed them and sent them away." Again, when he "sent them away also unto their tents, then he blessed them." It was a very common thing to bless persons when first meeting them. Here it is plain that blessing of itself does not indicate dismissal. And even bidding farewell to persons, in most cases, is of a friendly nature

and perhaps as often indicates *their leaving* us as our leaving them. Let us consider first, the clearest instances in which this verb means *to curse*. In 1 Kings xxi, 7–13, is an account of the means by which Jezebel contrived to obtain Naboth's vineyard for Ahab. Two wicked men were to be set before Naboth to bear witness against him, saying, "Thou didst *curse* God and the king." This plot was executed, and two wicked men bore testimony against him, saying, "Naboth did *curse* God and the king." The consequence was, that they stoned Naboth to death. In this narrative בָּרַךְ is used to express the insulting language used toward God and the king, and it can be properly indicated by nothing less than to *curse*, and is so rendered by the revisers, though they put *renounce* on the margin as an alternate rendering. But this latter rendering is inadmissible. For the witnesses against Naboth must have represented him as using bitter language against God and the king. But this would be something more than an *abandonment* of God and the king. Further, the law of Moses enacts: "Thou shalt not revile God nor curse the ruler of thy people" (Exod. xxii, 28); "and he that blasphemeth the name of Jehovah, he shall surely be put to death; all the congregation shall certainly stone him." (Lev. xxiv, 16.) The stoning of Naboth must then have been for blasphemy, that is *cursing* the divine name, as the Hebrew נָקַב means. It is perfectly clear then that Naboth was represented as *cursing*. Hence it is clear that in this passage בָּרַךְ means *to curse*. Likewise in Psa. x, 3, בֵּרַךְ means *to curse*: "The plunderer curses and despises God." Let us now take up the passages in Job where בָּרַךְ means to curse. In i, 11, Satan says to God: "Touch all that he (Job) has, he will *curse* thee to thy face." Nothing weaker than *to curse* does the devil justice here. And what fitness would there be in his saying, He will bid thee *farewell* or *abandon* thee to thy face? In abandonment, the back is turned upon the person. In ii, 5, Satan uses the same language. Here too the verb must certainly have the same meaning of *curse*. In i, 5, Job is represented as making offerings for his sons and saying, Perhaps they may have sinned and *cursed* God in their hearts. Here *cursed* is not unsuitable. The same remark may be made of the advice of Job's wife, *Curse* God and die. The Peshito Syriac, both in 1 Kings xxi, 7–13, and in the four pas-

sages in Job under consideration, render בָּרַךְ by *tsachi, to curse.* Gesenius translates the word in these passages *to curse*, with the exception of the passage containing the advice of Job's wife, which Gesenius translates, *Bless God and die;* that is, Your piety avails you nothing. De Wette renders the two passages in 1 Kings xxi, *blasphemed God and the king*, but the passages in Job we have been considering he translates, *entsagen, renounce*, instead of *curse.* But he gives as an alternate version of the passage respecting Job's wife, "Only praise God, you must still die."

In Job v, 7, the revisers adhere to King James's translation: "Man is born unto trouble as the sparks fly upward." The Hebrew reads: "Man is born to trouble, and the sons of lightning (or *flame*) to soar aloft." In Psa. lxxvi, 3, arrows are called the lightnings of the bow; and in Psa. lxxviii, 48, the word רֶשֶׁף is used for the lightnings of heaven. In Cant. viii, 6, it means *flame*, and in Hab. iii, 5, it has the sense *flame* or *pestilence.* So in Deut. xxxii, 24. Gesenius renders the last part of the passage "*sons of lightning.*" "That is, birds of prey," says he, "which fly swift as the lightning." In this he has the support of all the ancient versions: Septuagint, "The vulture's brood soars on high;" Peshito Syriac, "The sons of the bird of prey soar on high;" Latin Vulgate, "Man is born for labor and the bird for flying." The Targum translates this passage in nearly the same way as the English version. De Wette renders it: "As the sons of lightning fly aloft," which he explains in a note: "That is, birds of prey flying as swift as the lightning." The translation, "as sparks fly upward," is very tame and incorrect. The Hebrew is literally to *make high in flying*, that is, *fly aloft;* sparks do not go high, unless in some great conflagration. But the comparison that man is *born to, destined to, toil and trouble, as the birds of prey are destined* by their Maker *to soar aloft*, is sublime, true, and beautiful.

We now come to that vexed and difficult passage in the Book of Job, chap. xix, 25–27, which the revisers render as follows: "But I know that my redeemer liveth, and that he shall stand up at the last upon the earth: and after my skin hath been thus destroyed, yet from my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

On the margin they give several alternate translations. This version of the passage is far better than that of King James's translation, and we prefer it to that recommended by the American Advisory Committee. The twenty-sixth verse is the most difficult. Gesenius, in his *Thesaurus of the Hebrew Language*, thus renders it: "After they shall have destroyed (*will be destroyed*) my skin, shall this be, will surely come to pass, that which had been mentioned in the previous verse, the advent of God; or, *After my skin which they have destroyed, shall this be.*" The great Hebrew grammarian and Oriental scholar, Ewald, in the eighth edition of his Grammar, thus translates the principal clause: "After they have smitten my skin," that is, impersonal, "my skin has been smitten." De Wette thus translates: "After this skin of mine shall be destroyed, also without flesh [indicative of the highest degree of leanness] shall I yet see God." The Septuagint thus translates the whole passage: "For I know that the Eternal is the one who is about to deliver me upon the earth, to restore my skin that endureth these things. For these things have been accomplished for me from the Lord, which things I know by myself, which my eye has seen and not another" (ἄλλος). The Peshito Syriac thus renders it: "And I know that my redeemer liveth, and at last he will be revealed upon the earth, and to my skin and to my flesh have happened these things. If mine eye shall see God, my reins shall see light," etc. The Targum on Job translates the Hebrew into Chaldee thus: "And I know that my redeemer lives, and after this his deliverance shall appear upon the earth; and after my skin is swollen (restored) this will be, and from my flesh I shall still see God, whom I shall see for myself, and my eyes shall behold, and not a stranger." The Latin Vulgate thus translates the passage: "For I know that my redeemer lives, and that I shall rise from the earth on the last day: and again I shall be clothed with my skin, and in my flesh I shall see my God, whom I myself shall see, and my eyes shall behold and not another (*alius*)." Here the passage is for the *first* time referred to the resurrection of the dead, so far as we know. But the context clearly shows that the passage has no reference to the resurrection. In the verses preceding the passage Job complains bitterly of the treatment he receives from his friends, and

expresses strongly the wish that his words might be written in a book, that is, for future reference and permanency. He declares his confidence that God will vindicate him from all the charges brought against him, and that these calamities will not result in his death, for in his flesh he shall see God. With this compare the latter part of the book, where the Lord answers Job out of the whirlwind, after which he addresses the Almighty, and says: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." And the Lord himself says to Eliphaz the Temanite, "My wrath is kindled against thee and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." It is also stated that the Lord turned the captivity of Job, and gave him twice as much as he had before. Thus was he vindicated. Job did not expect that his afflictions would terminate fatally, since he says (chap. xvi, 22): "For when a few years are come, I shall go the way whence I shall not return."

The Revised Version of the Book of Job, in its accuracy, if not in elegance of diction, is superior to King James's translation. The Revised Version of the Psalms is a decided improvement on the Authorized Version. It is not, however, free from error. The author of the 119th Psalm is made to say in the fourteenth verse: "I have rejoiced in the way of thy testimonies, as much as in all riches," which certainly does no great credit to his love and zeal. The Hebrew is as follows: "I rejoice in the way of thy testimonies as over the sum (or totality) of wealth. The preposition כְּ, rendered in the English translations by "as much as," simply means *as*. That our revisers have done great injustice to the psalmist he himself will tell us; for he says in verse 72: "The law of thy mouth is better to me than thousands of gold and silver." Again, in verse 127: "Therefore I love thy commandments above gold, yea, above fine gold."

This revised English translation, as a whole, is greatly to be preferred to King James's translation, and should be substituted for it whenever a new English Bible is needed. We think the Old Testament revision is better executed than that of the New, although the revision of the latter, as a whole, is to be preferred to King James's translation.

## Art. VI.—THE EXALTATION OF JESUS.

"Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii, 9-11, *Rev. Version.*

When allusion is made in prophecy to our Lord's humiliation, it is usually found to be in close connection with that which is its counterpart—his exaltation. The contemplation of the one invites to the contemplation of the other. For instance, he who is described in Isaiah liii as God's "righteous servant" is not only foretold as "despised and rejected of men, a man of sorrows and acquainted with grief," but is also set before us as at length having the divine promise fulfilled in regard to him: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." In this respect doctrinal statement is at one with prophetic. They both represent the Saviour's humiliation and exaltation as mutually explanatory. They both connect these two aspects of his work by a "wherefore." As the result and the direct reward of his self-abasement, he is "highly exalted." We have his own corresponding declaration too, given to his wondering disciples on the way to Emmaus, all the more significant as having been uttered in the time between his resurrection and ascension: "Ought not Christ to have suffered these things, and to enter into his glory?" In the present connection the exaltation, therefore, is alluded to as being a twin thought with the humiliation. In the apostle's mind the one inevitably suggests the other. But there is another reason, another purpose, in the reference. It continues the illustration and enforcement of the Christian duties of unselfishness and humility. It supplies a new motive for seeking earnestly these "best gifts"—even the motive of self-interest. Scripture is not slow to ply men even with such an appeal. It shows us how self-sacrificing meekness yields in the end its own solid and eternal gain. That earthly flower bears heavenly fruit. Our Lord himself has said, in the parable of the Wedding Guests (Luke xiv, 11), and again in that of the Pharisee and Publican (Luke xviii, 14), "Every one that

exalteth himself shall be abased; and he that humbleth himself shall be exalted." With the example of such teaching from the Great Teacher's own lips, the apostle does not hesitate, nor need we, to inculcate the duty of showing forth this lowliest and loveliest grace by an appeal to the reward which is at last to crown it. In our Lord's exaltation, therefore, we have the pattern and pledge of our own.

But is there no heresy lurking in our thus explaining the particle "wherefore"—no tinge of Arianism in our thus regarding the Saviour's glory as the recompense of his obedience, and nothing more? Not in the least degree. He who is thus highly exalted is not viewed here as Son of God simply, in his own essence the infinite Being, through whom and in whom all things were created. As such, it is quite true, he could not be exalted, for he is over and above all. But he is contemplated as the God-man, in his totality, if we may dare so to speak. As Son of God he is now what and where he ever was; but having, by his humiliation, united humanity with divinity, he is now in the body of his humiliation highly exalted, even at God's right hand—"high-throned above all height." In this connection it is to be observed that the words run, not "God hath highly exalted him, and given him," but, as in the Revised Version, "God highly exalted him, and gave unto him." The language, that is to say, describes a definite act—something that took place at a certain time and in a certain way, not the state or condition resulting from it. The act of giving, not the fact of having given, is what is emphasized. So similarly Eph. i, 22, and 1 Pet. i, 21, "God *gave* him glory." But there is yet another aspect of this mystery which we are invited reverently to scan. "Wherefore also God highly exalted him." The previous verses show us what the Son of God did. He, the Lord of glory, "emptied himself"—"he humbled himself." This verse now shows us what God "also"—God on his part—did. *He* exalted the Son of man. The Son of man did not exalt himself. He was "obedient" unto God, and God has rewarded his obedience. He humbled himself in assuming human nature, and therefore in that same nature God highly exalted him. This super-exaltation, then, is described as of God's favor. The following clause brings this out yet more clearly: "And gave unto him the name which is above every

name." It is a free gift (ἐχαρίσατο). The word, which in the New Testament is peculiar to Luke and Paul, means graciously to bestow; not merely to grant, but to grant as a token of loving approval. Our Lord "counted it not a prize to be on an equality with God." So far from grasping this for himself as of right, he emptied himself of it; and now he has received all this and more, for now it is as God-man that he receives it, as the free gift of the Father. It is a gift in answer to his own earthly prayer—a prayer in which he conceives his earthly ministry is already done: "I have glorified thee on earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Now, in dealing with such a theme as this, we ought ever to confess, and that with adoring awe, that we cannot attain to knowledge.

> "For knowledge is the swallow on the lake
> That sees and stirs the surface-shadow there,
> But never yet hath dipt into the abysm."

We have, therefore, when we speak at all, to have our words well ordered. They are nowhere better ordered than in a passage in Origen (*Com. in Johan.*—quoted by Wordsworth on Eph. i, 22), which runs thus: "He is said to be *exalted*, as having wanted [been without] it before; but in respect only of his *humanity:* and he has a name *given* him, as it were a matter of favor, *which is above every name*, as the blessed apostle Paul expresses it. But in truth and reality this was not the *giving* him any thing which he naturally had not from the beginning; so far from it, that we are rather to esteem it his returning to what he had in the beginning, essentially and unalterably; on which ground it is that he, having condescended, οἰκονομικῶς, to put on the humble garb of humanity, said, 'Father, glorify me with the glory which I had.' For he was always invested with divine glory, having been co-existent with his Father before all ages, and before all time, and the foundation of the world."

But to return, what of "*the* Name," as the Revised Version rightly renders it? Name has been defined as the "summary of the person" (Vaughan). Though men often fail to see it, through the blinding effect of use, the conferring of a name is designed to have a deep significance. This holds good pre-em-

inently in the biblical conception of name-giving. We see this in the dealing of the covenant-God with his saints in the old dispensation, and in the dealing of our Lord with his followers in the new. The same idea is prominent here in God the Father's giving a name to God the Son after, and because of, his humiliation. Now, it has been held that the name given to the exalted Saviour is none other than the incommunicable name of Jehovah, or the name of the Lord proclaimed to Moses from out of the cloud on Mount Sinai (Exod. xxxiv, 6, 7); or, again, that it is the title "Son of God," he having been declared such "with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. i, 4), or "the Word of God," or "King of kings and Lord of lords." Rev. xix, 13, 16. These solutions are not probable. Nor is the term "name" to be explained away as equivalent simply to dignity, majesty. The general context, as well as a reference to such passages as Acts ii, 36, iii, 26, ix, 5, suggests rather that the name is none other than the name "Jesus." This was his indeed by divine command "before he was conceived in the womb." It is his still, for, as Peter's pentecostal sermon declares, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And he delighted to claim it, in the very act of calling Paul himself to service: "I am Jesus whom thou persecutest." But it is now, as it were, given anew, for that name which on earth was looked upon as the lowliest and most despised among men is now the highest in heaven, invested with all the glory of his accomplished work—a name far above that of prophet, priest, or king—a name above all angels and archangels—a name most blessed in this, that it can never be torn from the hearts of humble men. It is "the Name," for thus it stands solitary in its unapproachable grandeur in one New Testament passage (3 John, ver. 7), by believing on which men are saved, and for the sake of which, doing and enduring all things, they themselves shall at last overcome, and realize the promise vouchsafed to the victor, "I will give him the white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The tenth verse carries on this thought, "that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth," or, as in the margin of

the Revised Version, "things of the world below." This apparently signifies that throughout the limitless universe the whole intelligent creation will worship him. But who are these specifically who render this worship? It has been conjectured (Webster and Wilkinson) that the threefold division answers to that which the pagan world made of their deities (*Iliad*, iii, 276–279), and is here introduced as a gloss upon a passage which predicts universal submission to the one true God, as contrasted with the heathen objects of worship; intimating the subjection and homage of all spiritual powers and beings to Christ, as Lord of heaven and earth, the holder of the keys of "the invisible world and of death." This is altogether fanciful; so likewise is the other extreme—the view which understands the reference as pointing to Christians, Jews, and heathen. It is safer, upon the whole, to refrain from pressing the division too severely. The leading idea is simply universality—all creatures capable of rendering homage, whatever be the conditions of their existence. We may profitably compare Rev. v, 3: 'And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." Compare also Rev. v, 13, which is even more to the point, as it speaks of adoration rendered. Angels and archangels, all heavenly intelligences who behold his face where he is in heaven—men who are or are to be on earth, who have heard or are yet to hear about him—those who are asleep in the spirit world awaiting his coming, but even now rendering a present homage, the abode of departed spirits being popularly represented in ancient thought as the under-world. It seems better to exclude the idea of the spirits of evil here, for "the homage of impotence or subjugated malice" (Ellicott) is foreign to the thought of the passage. It is at least not suggested by bowing the knee, nor is it by the word Hades, which does not represent their abode. Besides, their homage could not be "in the name of Jesus," in whatever way we understand that phrase. But, following both the Received and the Revised Versions, others, notably Lightfoot, with considerable reason, relying upon Rev. v, 13, Eph. i, 20–22, Rom. viii, 22, understand *things* instead of *persons*. But while it is assured truth that all the universe, animate and inanimate, must render praise to the Redeemer, the figure of bowing the knee points only to intelligent homage, and so, too,

do the words following—"every tongue confess." It is better, therefore, so to restrict it, and this is in effect not to detract from the universality of the adoration, but only to define the nature of the adoration that is described. Our Lord himself, before his ascension, said to his disciples: "All power (authority) is given to me in heaven and on earth," and the seer of the latter days heard the loud voice saying in heaven, "Now is come the power (authority) of his (God's) Christ." This name of Jesus, then, thus magnified beyond all human thought, is "a name which, being pronounced, as it were, makes the very universe quiver with spontaneous and irresistible enthusiasm."*

We have thus substantially already fixed the meaning of the passage: to bow the knee is to do obeisance, to render homage. But here a point presents itself; is not the bowing of the knee only homage rendered to God the Father "in the name of Jesus," and therefore the homage of prayer simply, and that given to God in Jesus's name? Some most orthodox commentators, as, for example, Dr. Crawford (*The Atonement*, p. 108), take this view, making this an undoubted reference to Christ's intercession for us, as one of the chief purposes for which he has been thus exalted—"in the name of Jesus," as being that of our only Intercessor, in whose name all prayer and supplication must be offered up. But, though the doctrine thus enunciated is most surely believed among us, it is totally alien to the scope of the present passage, for, first of all, the angels in heaven, the unfallen and pure intelligences of the universe, do not need to, and indeed cannot, pray in the name of such a Mediator and Intercessor; it is theirs simply to adore him as "Lord of all." Then, secondly, "in the name of" is a Hebraism (1 Chron. xiv, 10, and Psa. lxiii, 4, and elsewhere), and as such brings the God-man Jesus as closely as language can do into oneness with Jehovah. For instance, when the Psalmist says, "I will lift up my hands *in thy name*," he declares that he will adore God; and so, similarly, to bow the knee in Jesus's name is to adore Jesus. It is, therefore, not prayer through Jesus, but direct worship of Jesus, that is here set forth. Even rationalistic exegesis does not hesitate to accept this view (for example, Schenkel). The Revised rendering, therefore, is no proof, as Dean Burgon passionately complains, that the result

* Beecher, sermon on "The Name of Jesus."

of New Testament revision is unfavorable to orthodoxy.* It is not so at least here, if the words be but rightly understood, and his opponent, Dr. Vance Smith, has no warrant to speak thus: "The only instance in the New Testament in which the religious worship or adoration of Christ was apparently implied has been altered by the Revision: '*At* the name of Jesus every knee shall bow' is now to be read '*in* the name.' Moreover, no alteration of text or of translation will be found anywhere to make up for this loss; as, indeed, it is well understood that the New Testament contains neither precept nor example which really sanctions the religious worship of Jesus Christ." † This statement is glaringly incorrect. While then the revised rendering is to be accepted, the injurious inference wrongly drawn from it is unhesitatingly to be rejected. The whole passage, this and what follows, is undoubtedly modeled on Isa. xlv, 23: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear" (the words are directly cited in Rom. xiv, 11, 12). All this homage to God, then, is realized in the worship of Jesus. The next clause, "And that every tongue should confess that Jesus Christ is Lord," is more explicit than the preceding one. It refers to the open acknowledgment in humble, grateful praise—the public avowal of what before is confessed in the awful silence of the heart; and the confession is, that he is Lord—in the full, absolute sense, "Lord of all." And the final aim of all this worship of Jesus the God-man is "the glory of God the Father." We have our Lord's own comment upon this declaration: "I honor My Father. . . . I seek not mine own glory" (John viii, 49, 50); "He that honoreth not the Son, honoreth not the Father which hath sent him." So he spake on earth, and what he said holds good of him in heaven. But none the less, while the worship of Christ Jesus, direct and absolute, is warranted and enjoined, still, in the ineffable mystery of the Trinity, this worship of the Son glorifies God the Father. All this is infinitely beyond our ken. Yet must it be ours to

"Cling to faith beyond the forms of faith."

We have but to remember this, "that no man can say that Jesus is the Lord, but by the Holy Ghost." It is not by

* *The Revision Revised*, p. 513. † *Texts and Margins*, p. 47, cited by Burgon.

reasoning; it is by being spiritually minded, that the eye of the heart can see Christ Jesus, and the tongue confess him thus, "My Lord, and my God." He has given us this promise, "Whosoever shall confess me before men, him will I confess before my Father in heaven."

But we dare never forget that to confess him is to live to him. It is to have the same mind in us that was in him. Turning, therefore, once more back to the motive of this whole passage, the inculcation of the duty of self-sacrificing humility, we can say, in view of the reward in store,

> "The saint that wears heaven's brightest crown
> In deepest adoration bends,
> The weight of glory bows her down
> The most, when most her soul ascends.
> Nearest the throne of God we see
> What honor hath humility."

We can say more than this. We can learn the lesson of humility and its honor not merely in the saints around the throne, but most of all in Him who "in the white radiance of eternity" sits on the throne himself—even Jesus, who humbled himself, and is now highly exalted, "King of kings and Lord of lords."

# EDITORIAL MISCELLANY.

## CURRENT TOPICS.

### THE HIGHER CRITICISM IN SUNDAY-SCHOOLS.

The International Sunday-School Lessons constitute an agency in the religious teaching and culture of the times second in importance only to the doctrinal utterances of the evangelical pulpit. They year by year practically dictate the biblical reading and study of most of the children and youth of the land; and as well, that of a large portion of those of riper years. By this means they are instrumentally shaping the theological conceptions of those who must very soon occupy the foremost places in the families and schools and churches of the land. The views and ideas now being formulated in such minds must go with them through life; or, if ever gotten rid of, it must be by painful and perilous processes. All the wise sayings that have become the commonplaces of thought in respect to the determinative and abiding influences of early education—how the bending of the twig permanently inclines the tree, and how hard it is to teach old dogs new tricks—here become maxims of practical wisdom, and we are brought to contemplate a vast molding process in active operation, by which immortal souls are receiving impressions that are to be as lasting as their being. The thought is fearful to contemplate, in view of its magnitude and the preciousness of the interests involved.

The power that has fallen into the hands of those whose duty it is to select these lessons is great beyond all comparison, for they dictate to millions of the most susceptible minds what portions of Scripture they shall attend to from year to year, and by consequence what shall be omitted or passed by. As to the *personnel* of those who do this work, so far as we know them, we highly respect them; but their authority appears to be almost entirely underived, and in their actions they represent none but themselves and their own convictions. Perhaps they have done as well and wisely in the discharge of their responsible and delicate duties as any others could have done, however they might have been chosen, and representing whatever authority; but it is rather remarkable that such transcendent interests should have fallen into the hands of a self-appointed and irresponsible body of men. No special complaint is here intended to be made in respect to the work they have done, nor blame to them for doing it; but it becomes a grave question for those to whom, under God, belongs the high duty to guard against the possibility of wrong teaching in the Church, whether they are at liberty to devolve so high a function upon other and irresponsible persons.

The Sunday-schools of the country are no doubt doing an invaluable work, and it may be added that the International Lessons have been, and

perhaps continue to be, valuable as helps in that work. It may also be granted that the extraordinary powers wielded by those who shape that system of instruction appear to have been honestly and judiciously exercised; and if they have been doing a much-needed work, which nobody else has attempted, they can scarcely be blamed for their actions in the premises—perhaps they are deserving of thanks rather than blame. But from the fact that they are responsible to no power beyond themselves for their actions, and that their prescription of the successive yearly Scripture reading is absolute and not to be appealed from, the case is one to suggest the possibility of perils. Especially is this a matter to be thought of by the Church, in any of its denominational distributions, which is by its great Head put in charge of these interests; and the question may be pertinently asked whether it is lawful to devolve such an interest upon any self-appointed and irresponsible set of men, however wise and excellent. Back of all this is the pregnant fact that the Sunday-schools of this country have, from the beginning, assumed and had conceded to them a kind of independent individuality and an autonomy of their own, by which they appear, not as of the integrity of the Church but a separate and co-ordinate auxiliary. Is that a happy condition of things?

These thoughts are only preliminary to what we had in mind when we wrote the heading of this paper. As is well-known, the International Lessons for the first quarter of the current year were made up of portions of the history of the patriarchs, drawn from the book of Genesis. The narratives there given, contemplated apart from their special religious and theological designs, and simply in respect to their literary style and substance, are beautifully idyllic, and they abound with scenes of romantic heroism. But they are above all else theistical and specifically religious, and accordingly they have been often and effectively used by wise and devout parents and other instructors of young persons, as in the case of Doddridge's mother explaining the figures on the Dutch tiles, as valuable religious lessons and as incentives to piety and right living. But every competent teacher knows that the study of Genesis is not what it used to be, and that it cannot now be explained and "improved" as it was by his mother and grandmother. "The more is the pity," perhaps some will say, but the fact remains.

Readers of Sunday-school literature published during the last few months in books, and pamphlets, and leaflets, and in the periodicals, from the learned monthlies, and especially the weeklies, down to the "children's papers," have found them surcharged with expositions and discussions of the lives and the doings of the patriarchs and God's dealings with them. These commentaries cover a very wide area, and duly collated they do not show an entire harmony among their writers; and the whole, if thoroughly studied, might surfeit the susceptible and distract the thoughtful, and, possibly, lead the skeptically inclined to reject the whole as fatally self-destructive. Perhaps, however, something of this sort is unavoidable; it may be that the story of the *origines* of the human race must of necessity be revised and restated; but, if so, it may be asked

whether or not the Sunday-school is the place for its prosecution? Is it wise that such profound themes, before which the best instructed mature minds hesitate, should be submitted to the untaught and susceptible minds of children by callow and ill-informed teachers?

But what should be thought of the wisdom and discretion of choosing such a portion of Scripture for such a purpose? Protestants do indeed believe that no part of the teachings of the Bible should be withheld from any; but surely in giving to each his portion in due season a wise discretion should be exercised. An apostle dealing with some whom he compared to "little children" tells them that he had fed them with *milk*, and not with *strong meat;* and at a later day he complained that they were still unable to bear any other than the most elementary doctrines. But our wise almoners of the bread of life seem to discard all such discriminating cautiousness when they proceed to dictate lessons—the same to the infant class and the adult Bible class—which involve and are sure to bring to the front some of the most difficult questions in biblical criticism, in respect to which the most scholarly speak only very reservedly and ask time for further inquiry. Would it not have been better to give the children less difficult lessons, and left the confessedly hard-to-be-answered questions found in the patriarchal history to be examined and determined by those best able to deal with such matters?

The discussions of some of these things in the "lesson helps" found in some of the religious periodicals have led to a number of rather curious affairs. An official organ of one of our specifically evangelical Sunday-school organizations introduced Abraham, in the purposed offering of Isaac, as an only partially rescued subject of ancestral idolatry which inculcated the practice of human sacrifices. In another case, an editor of a great weekly, who had engaged an able and scholarly minister to prepare the exposition of the Sunday-school lessons, began very soon to detect an unusual odor about these contributions which reminded him of the "Higher Criticism," and made it necessary to subject the offered matter to a careful surveillance and the free use of the *penna expurgatoria*. Worst of all, the publisher of the incomparably ablest Sunday-school periodical in the world—*The Sunday-School Times*—having in his far-seeing and liberal enterprise engaged the pens of some of the ablest biblical scholars on both sides of the sea to fully expound the lessons and bring out all their hidden riches, soon found himself standing face to face with a rendering of the sacred narrative that would have delighted the hearts of the most advanced disciples of the school of Wellhausen, Kuenen, and Robertson Smith. But he was equal to the emergency, and the contract for supplies of that kind was peremptorily and speedily terminated. Now, these things are only what might have easily been foreseen, and they should have been anticipated by those who set the Sunday-schools at studying Genesis; and the Christian public should thank the editors who showed the courage to refuse to allow their periodicals to become the mediums for introducing distracting discussions of profound biblical questions among those who are necessarily unable to deal with them, and would quite certainly suffer

harm from them. But most that we have seen in print, and it may be presumed that the same thing has very generally prevailed in the Sunday-schools, has been quite guiltless of the "Higher Criticism;" and, instead, the commonplaces of a hundred years ago have appeared flitting in the strong light of the last quarter of the nineteenth century, like bats and owls overtaken by daylight.

We are not of those who lament the decadence of that kind of faith which subsists without regard to reason and reality, although it has its seeming advantages. But whatever may be any one's preferences, such a faith has become impossible. The thinking of the age, which no man, nor school, nor council can control or effectually limit—which moves slowly but as irresistibly as the glacier on the mountain-side—has changed its point of observation, and therefore very many things have taken on other aspects. Such changes of views are perpetually occurring, but in this case the transition is very wide, and it has come so suddenly that the same individual may find himself in one short life-time subsisting in two widely different worlds of thought, and facing in opposite directions. There are a few still living who received their first lessons out of the Bible during the early decades of the century but have kept themselves in close contact and lively sympathy with their shifting times; and these very well know that they have come into widely changed intellectual environments. They find themselves disqualified for the ready credence and the unquestioning acceptance of traditional beliefs of their earlier days, and they know that those golden days of easy credulity are forever gone; that the past cannot be recalled by any such miracle as that wrought upon the dial of Ahaz. The chick just escaped from the shell may shiver in the rough atmosphere, but it cannot by any possibility return to its former snug quarters. So though even superstition may have its charms, and possibly some real advantages, still the dews of the morning vanish before the rising sun, and the dreams of childhood—that of the great world as well as of individuals—though pleasant to think of, must give place to the sterner duties of manhood. It is probable that while by virtue of the reading and exposition of Genesis in the Sunday-schools some troublesome questions have been prematurely thrust into the foreground, and upon those least able to solve them and most likely to be harmed by their unskillful treatment, still the advent of those questions in the arena of popular thinking was inevitable. A transition away from the old methods of contemplating the history of the patriarchs, into another and broader one, is almost certain to be made in the near future. The word of King Canute commanding the flood-tide to turn back was no more impotent than must be any attempt, by whatever parties, to stay the tendency of the thought of the age.

It is, however, very desirable that a movement which, although fruitful of good in its ultimate results, may still prove harmful incidentally if unwisely managed, should be conducted wisely and discreetly. As soon as it was seen that certain traditional views of the teachings of the Old Testament were losing their hold upon the public mind, the enemies of

religion seized upon these changes, and pressed them in exaggerated proportions against the whole system of the Christian faith; and, to the great embarrassment of the only competent defenders of the faith, certain brave but incompetent and injudicious champions rushed into the combat and attempted to defend the indefensible outlying fancies with which superstition and ignorance had encumbered Christian truth, and these, by their unavoidable defeat, appeared to damage the whole case. But the contest in favor of the truth is now fairly undertaken by those who are equal to all its demands; and what is demonstrated by scholarly research must be given to the public, and so passed downward through all classes and grades of intelligence till the rectified conceptions of the teachings of the sacred history shall have become universal. The agency through which this may be effective is, first of all, the press—in the form of discussions in books and reviews and the higher classes of periodical literature. The platform of learned associations may contribute something, and, further along, the subject may be somewhat treated in the pulpit, but only with judicious reserve—tentatively and by implication, rather than dogmatically and controversially. The defense of the Gospel against the assaults of learned skepticism has been all along sadly handicapped by its incompetent self-appointed champions, by whom, in not a few cases, the pulpit has proved an effectual auxiliary to the learned infidel propaganda of our times. The Christian evidences should be dealt with only sparingly and incidentally by the pulpit, whose business is much less to set forth the credibility of the Gospel than to state its substance and to enforce its claims; and in the Sunday-school both the evidences of religion and all forms of biblical criticism are almost sure to do harm rather than good. The advice of Robert Hall to Eustace Carey respecting the kind of teaching required of a missionary among heathen is scarcely less applicable to religious teachers in all lands, that not "a circuitous course of instruction," nor "an argumentative exposition of the principles of natural religion" is needed; but instead, "testimony," and though not in fact, yet in manner, "dogmatic" declaration of the truth.

Our views in respect to the free use of legitimate biblical criticism, and of the intelligent, but reverent and cautious, re-examination of the theological formularies of former times, have been sufficiently indicated. But in order that this work shall be well and wisely done it must be intrusted to those whose pursuits have rendered them expert in it. It is not a work for children, of whatever stature or age; and all who are set to instruct the great technically unlearned masses should practically remember this in their ministrations.

## FOREIGN, RELIGIOUS AND LITERARY.

MOLTKE IN THE GERMAN PARLIAMENT is a character of some importance in these days of stormy prognostications, and he is naturally a study to the quidnuncs who would gladly read his thoughts in the severe though impassive lines of his face. For whole months he will remain silently seated in his chosen place at the extreme right, entering among the first and not leaving until the close of the session. Reclining on his seat, and continually absorbed, he does not like to be interrupted in his reveries, and he hastily dispatches the neighboring deputies who come to shake his hand or draw the "silent man" into the snare of a conversation.

In his eighty-seventh year he still moves on with the period. Braced by his uniform he has a bold and upright bearing, and his little, bony head has quite a juvenile appearance; and the wig which the field-marshal wears contributes not a little to this impression. Until quite recently his hair was blonde, but the lively discussions regarding the famous *Septennate* seem to have cast the snows on his head, and his hair is now inclining to a silver gray. Moltke, unlike many other members, never takes to the tribune to speak. When he desires to say a few words, and the privilege has been granted by the presiding officer, he advances slowly into the hemicycle before the deputies. Then these gather around him, and a profound silence reigns, without the least demonstration from the gavel. His slow voice, a little trembling, gathers strength as he proceeds. His speeches are very short, but of a marvelous transparency and clearness—not a word is forgotten, not a syllable too much is uttered; and to this conciseness there is added the perfection of form. When the great soldier has finished he resumes his seat without a moment's delay.

LEO XIII. is a striking antithesis to Pius IX. Every thing seems to separate and place them in opposition—blood, education, and temperament. The famous Pio Nono was at once a monk and a soldier of a popular character, and obeying, above all things, his feelings of the hour. His theological learning was quite ordinary, and of dialectics he was totally destitute. His mind was not broad, but it was very ardent, and went directly to its aim with but a single leap. His reasoning was simple as that of childhood. Thus it may be said that his thoughts came to him not from research nor study, but from a species of inspiration and interior illumination. He never doubted, and he seldom discussed with himself or others. He had mystic intuitions and revelations that filled his soul and led it to its purpose. With him it was a swift and sure *non possumus*, which even Napoleon III. could not change.

In comparing the portraits of the present pope and his predecessor the contrast is very striking. The head of Pius IX. resembles that of a country curate, a little heavy, but full of kindness. Leo XIII., on the contrary, is tall, slender, and of an aristocratic mien. One can perceive the lord under the costume of the sovereign pontiff, and a ruler of men who would

have preferred to devote his time to study and asceticism. His head is lofty, and his features are very marked. Hair already white softens the natural dignity of his countenance, which appears rather dry than harsh. His literary and philosophical education has been very thorough, and his piety has always been very pronounced. His early teachers were the Jesuits, and their influence over him has always been strong. No pope for a long time has taken so much pains to broaden the studies of the Catholic clergy, and to encourage their efforts in this line.

The allocutions of Leo XIII. are always forcible, though they have not the fire of those of Pius IX. In these he does not so much insist on exclusive Roman Catholicism; his pen leans rather to an ideal *Christianity*. His religion is carefully separated from civil matters, and there is nothing puerile or superstitious in the devotion that he recommends; the names of the Virgin or the saints do not often find a place in his sermons. He does not repudiate the superstitions of his Church, but he does not bring them out in bold relief. There are, indeed, two characters in the present pontiff —the man and the sacred ruler; and it is interesting to see the first tremble and sacrifice itself before the second. And while Leo is faithful to himself he obeys with humility the decisions which he supposes God formulates for his mouth by the Church in council. He thus feels himself at times infallible, and again weak and powerless.

The Memory of Paul Bert seems to be still greatly revered in France. It will be remembered that he was sent as special embassador to Tonquin; as was thought, to get rid of a troublesome personage to the present *régime*. His remains were brought back to France, to repose, after a long voyage, in their native soil. The funeral ceremonies attracted to Huxeme a large concourse of distinguished men, and not a few of low estate; the presence of some, who for long hours awaited in silence the *cortége*, was very touching. A special train brought from Paris two or three hundred Parisians—deputies, savants, officials, journalists, and delegates of various associations. Indeed, the cemetery scarcely sufficed to contain all that came.

The coffin was placed on a catafalque adorned with the French tricolor veiled with crape, and a few Chinese flags; and the numerous family of the dead scientist and statesman were present in deep mourning. The ministers of the present administration were there in force, and the Secretary of State made a long discourse, in which he traced the career in China, as displayed by his dispatches, which produced quite a sensation. Bert had been greatly traduced during his absence, and his defense was complete. The Minister of Public Instruction, Bert's successor in office, quite to the astonishment of all, was very ardent in his defense. He acknowledged that Bert had been misunderstood and defamed, not only in his laborious life, but even in his death; and acknowledged that he had been sacrificed to the honor of his flag in sending him to a foreign post where his life paid the forfeit of his fidelity, for most of men would have refused to go there under the circumstances of the case.

Quite *apropos*, it would seem, M. Rane has just used the words of Bert in a speech opposing a separation of Church and State, before the French Chambers. Bert believed in a union of Church and State as far as the Concordat is concerned, that the State might in this way secure a control over the Church and prevent the acrimony that would arise between the classes. He felt that in every household domestic quarrels would arise, and that every village would be divided into two camps. This violence done to the Church would give the village curate the opportunity to play the part of mischief-maker. These words of the dead statesman seem to have had their effect, for in their train came defeat to the proposition, and France is probably saved from a fierce religious struggle at the moment when, in the words of Gambetta, it is wiser for her to be watching the nation beyond the Vosges.

The National Hymns of Europe are again coming to the front in the excitement regarding a general war. General Boulanger, the French evil genius of the period, has ordered the bands of the army to study the national hymns of the principal lands. Now these airs are about as numerous as the countries of the world, and the task for the French musicians will not be a small one.

Above all, of course, for the French, is their own immortal war hymn, the "Marseillaise," which has stirred the hearts of multitudes to rush to "liberty or death." Besides the "Marseillaise," the Spaniards have one that saw the light in the same way, and touches the same strains of the Spanish heart. This is called the "Riego," and was composed by San Miguel, a poet and soldier, to incite the people against the despotism of Ferdinand VII. A youth of but seventeen composed the music in a few hours, he being an enthusiast for the rising liberty of the country.

The national hymn of Belgium is the "Brabançonne," in which we see its Brabant origin. It was composed in 1830, at the period of the great struggle against Holland. The words are by Jenneval, a famous player and poet, and the music by Campenhout. The author was killed in fighting for Belgian liberty. His countrymen paid him a posthumous homage by granting a pension to his mother.

"God Protect the Czar" is the famous Russian hymn. It was composed by General Alexis Livoff on his return from a visit with the Emperor Nicholas to Prussia and Austria; they heard the national hymns of these countries, and felt that they alone of all the countries of Europe should not be without a national anthem. When it was presented to the emperor he listened to it several times, declared it superb, and decreed its adoption for the country.

We need scarcely say that the national air of United Germany is "The Watch on the Rhine," with which the French are but too well acquainted; it has defended the sacred stream more than once at the price of blood. It was composed in the warlike effervescence of 1840, and replied to by the French poet, De Musset, in the song commencing, "We have had it, your German Rhine," and this bitter taunt inspired the Germans to take it back

in 1871. The words were written by a rather obscure German poet named Schneckenburg, whose worth was not acknowledged till after his death. The music was by Wilhelm, and it immediately touched and inspired the German heart.

VICTOR EMMANUEL'S recognition by his own dear country is now complete. His monument in the Pantheon at Rome is now finished, and accepted by his family and the liberal element of all Italy. On the occasion of the recent anniversary of his death, King Humbert and Queen Margherita knelt in the Pantheon before his tomb, and listened to a low mass by the royal chaplain.

The temple was closed to the public during this time; the household of the court and the president of the association of veterans who have guarded the tomb of the patriot king were the only ones allowed to be present at the ceremony. But after the departure of the sovereigns and their suite the doors of the Church were thrown open to the local authorities, the patriotic societies of working-men, the deputations of the army, etc. These all defiled before the tomb, and laid on it their wreaths.

This ceremony will be repeated annually in the future. The reverence for the memory of the sovereign to whom Italy owes its unity and independence remains very vivid in the minds of the masses, and the pilgrimage to the Pantheon will always be performed with eagerness.

This year the king and queen have enjoyed the privilege of seeing the tomb of the "Father of his Country," for this is now the common appellation given to Victor Emmanuel. Nine years were consumed in endless discussions as to the form to be given to the monument. In the month of September last the king became fatigued at the delay, and ordered the adoption of a plan, and the completion of the monument by the anniversary of the hero's decease. By working night and day the work was completed.

THE QUIRINAL AND THE VATICAN still find it difficult to settle on a *modus vivendi*, notwithstanding so many reports to the contrary. The Minister of the Interior has just informed the Cardinal Archbishop of Turin that the amount of the annual appropriations to His Holiness now reaches the enormous sum of £2,000,000 sterling.

As it is now nineteen years that the Vatican has refused to receive the annual moneys from the State, the minister thinks the period arrived to declare that if this state of things continues for five years longer the period will have arrived to proclaim that the claim has lapsed. It is also known that the Pope has been informed of this correspondence, and that he has declared that there is nothing in the canon law forbidding a restitution, under some form, for the damage done by the loss of the temporal power. But he thinks that the reparation ought to be made to the Catholics of the world for the loss of their spiritual privileges in the ecclesiastical capital of the world, and because they have found it necessary to aid the Holy See by precarious subscriptions. From this it is easy to see that the Sovereign Pontiff endeavors *sub rosa* to contrive a means to receive this *nervus*

*rerum* for the Church, which he refuses on a sort of principle, as it might seem tacitly to acknowledge to the State the right to assume the temporal power of the Vatican on the condition of a large annual subsidy in lieu of it. It is quite probable, therefore, that in the near future the Church will find a means to accept this sum, which act will be likely to create serious difficulty to the Italian treasury.

"The Drama of Queretaro," as the history and fate of Maximilian in Mexico is often called, has again been revived to the European mind by the publication of the memoirs of the deceased Chancellor Beust, who was better acquainted with the story of the catastrophe than any other living man. He was present at the interview in Strasburg, in 1867, between the Emperor Napoleon and the Emperor of Austria, brother of the victim and martyr, and knew the promises made by the ambitious French emperor. This was about the period of the famous Exposition of Paris, to which Napoleon invited most of the crowned heads of Europe, and which invitation many of them accepted.

In the beginning the Emperor of Austria had expected also to be there, but after the tragic end of Maximilian he found many diplomatic objections to making the visit. Apart from the bitter quarrel that this affair gave rise to in the imperial family of Austria, Francis Joseph felt himself deeply aggrieved by the conduct of Napoleon in having forced the crown on Maximilian and then deserting him in the hour of trial.

One day Francis Joseph bid his chancellor tell him the whole truth about the matter without reserve; and Beust did so, in the following manner: He reminded Francis Joseph that he had induced the King of Hanover to oppose Prussia, whereby he had lost his throne, and was not sustained by the Austrian emperor. It was a similar case, said Beust, between Napoleon III. and Maximilian. The French emperor did not dare risk a struggle with the United States, and he was forced to abandon Maximilian, as you were to abandon George V. Francis Joseph was magnanimous enough to accept these bitter words with the frankness with which they were given.

A Tunnel under the Simplon is now the watchword of the French, who are extremely nettled at the fact of the success of that of St. Gothard, which puts Germany in such direct and easy communication with Italy. The Geographical Society of Paris is now discussing the question, and declares that a new tunnel will always pay if it is put through the Simplon range, which is decidedly the shortest route from Paris to Milan, and which the French believe will attract all commercial travelers and many tourists.

And there is a national and patriotic feeling connected with the Simplon, as this is the great pass put across the Swiss Alps by Napoleon in order to facilitate his access to Milan and Italy. The French will have the advantage of the large experience gained in such work by the Germans and Swiss, and also of the great improvement in the machinery for such labor now in vogue. Millions were sunk in the St. Gothard tunnel in gaining this

knowledge, which is now, of course, at the command of the French engineers. The commission appointed to examine the matter report that they find easy grades, and recommend a tunnel longer than any yet constructed, and with a single track. The St. Gothard cost nine years of labor; it is estimated that the Simplon will be constructed in six.

A Russian explorer is trying his hand in New Guinea, and thinks he finds reasons for claiming for his country a portion of the north-eastern coast in partnership with the German Empire. He describes a portion of the coast as containing immense forests, comparable only to those of Central America for the size and height of the trees. The inhabitants are still in the stone age, and they keep their prisoners of war as slaves, if no worse fate befalls them. The shells which he took with him as currency were not acceptable to the Papuans, and he thus came near starving, with his suite, until he bethought himself of turning doctor for the tribe. The effect of his medicine covered him with glory, and they soon acquired a great respect for the brave explorer.

He remained with them, married a wife to satisfy them, and became a magisterial authority among them. His wedding was a festival on a scale so grand and fantastic that he thought himself playing a part in the grand opera of Paris. But a Russian vessel was sent after six years to seek, and, fortunately, to find him. He returned, and now offers his country the chance of a protectorate over the land thus gained.

The Jesuits are slowly but surely making their way back into Germany. Several members of prominent noble families have recently entered the order, and one of these families has been in the lead in the great *Kulturkampf* that now seems about closing. In addition to these, several princely families are named that have gone over to the enemy in the hope of thus receiving a support for the waning aristocracy. One reason for this may be found in the fact that nearly all distinguished Catholic families are having their children educated in the institutions of the Jesuits. Another set of German nobles are sending their children to French or Belgian Jesuit colleges. This is certainly a very strange proceeding, and a novel way of subverting that law of the empire which forbids the Jesuits from acting as teachers to German youth. It is virtually treason to the country.

The Belgian monarch seems, better than some others, to understand the situation as to the working-classes, for he addresses them virtually from the throne, thus showing his appreciation of their sorrows. He believes their condition in his country worthy of much sympathy, and presses on his legislators and magistrates increased attention to their petitions and their wants. He declares it but just and wise to give especial care and protection to the weak and the unfortunate. This opens the way to the true principle of modern social reform; namely, a just and sacred regard for all classes. The king's programme is: Improvement of the relations between employer and employed by the establishing of courts of

arbitration to settle disputed questions; regulation of the hours and conditions of labor of women and children; better pay, better homes and schools, and thus on through the list of evils.

Holland's Minister of Justice has just laid before the Chambers a bill for the furtherance of Sabbath observance. According to this all work outside of the house, and even inside in case it can be heard in the street, is forbidden on the Sabbath. No public sales or auctions will be allowed, except for the necessaries of ordinary life. Further, it is prohibited on Sundays, before eight o'clock in the evening, to arrange any public amusements, and on Sundays to sell any intoxicating liquors before noon. In explanation the minister says: "A complete prohibition of Sunday labor is now not practicable, but the government desires to do its best toward the realization of this aim." He thinks, also, that stricter regulations regarding Sunday amusements would not now be practicable. We simply wonder that he ventures to ask so much.

The Swiss Federal Council seems inclined to be very active in the work of moral reform. It has just placed a pretty heavy tax on the production and sale of ardent spirits. The main idea seems to be a good income from high license, and a tax on home and foreign production in this line. In the cantons of Schaffhausen and Berne the apothecaries are following the example of their colleagues in Basel, namely, that of closing their stores in turn on Sundays and holidays. The Common Council of St. Gall have rejected a petition requesting that the stores might be open on Sundays, and the Reformed Protestant ministers of the same canton are recommending more ornamentation in the churches in order to make them more attractive. In this line a Protestant professor has delivered a course of lectures advocating the adoption by Protestantism of the *Madonna* as a symbol of family purity. This is simply queer.

The Baltic Provinces still continue to feel the iron heel of Russia in relation to all that concerns their churches and schools. The Orthodox Greek Church is determined that the Lutherans shall yield, and virtually abandon their Church. When they decline to do this they are treated as rebels and surrounded with spies. The very servants in their households are often paid to act as informers. If these people report that their employers have spoken disrespectfully of the emperor or the Russian Church, a sentinel is put before their doors and they are summoned before a civil court. The Russo-Greek Church makes its propaganda in the most shameless way. The simple peasants of the country are promised land without payment and a church without tithes if they will come over and be converted, and such offers are very tempting to the poor and ignorant peasantry. This promise is a falsehood; and when, too late, they learn this, and complain, they are persecuted as disloyal to the national Church.

## MISSIONARY INTELLIGENCE.

PROGRESS IN CHINA.—It is now about eighty years since the first missionary work was begun in China. The London Missionary Society sent out Morrison in 1807, but it was seven years before a single convert was secured. China was not then open to the Gospel, and it was only in a very limited and cautious way that Morrison could work at all. After the war of 1842, Hong Kong, which was ceded to England, and five ports were opened to foreigners. In 1860 missionaries were allowed to travel throughout the empire, and other cities were designated as free to foreigners for residence. From that time on, the missionaries have been gradually gaining liberties and opportunities, until now the whole of China is open to missionary effort. China has proved to be a hard field; but there are indications that the stubborn opposition of the people to the introduction and spread of the Gospel is almost ready to break down. Most of the difficulties have been fomented by the *literati* class, who rouse the rabble and precipitate conflicts, and themselves remain in the background. Protestant missions are being gradually extended into western and south-western China, and by the end of the present century every province will probably have mission centers. The territory and the population are, however, so vast that it must be many years before the empire is occupied in any real sense by Christian missions. From this time forth the Chinese themselves must take a more and more prominent part in the evangelization of the millions upon millions of their countrymen.

The growth of missions in China since the Shanghai Conference of 1877 has been very encouraging. It has, in fact, been as large in the past nine years as in the previous twenty-four years. In 1843 there were only six Protestant converts, so that all that were reported in 1877 were really gained in that period. The total of communicants in 1877 was 13,515, which was regarded at that time, taking every thing into consideration, as an encouraging exhibit. It indicated an average gain of 563 converts a year, or a fraction under 11 a week. According to a table compiled by Dr. Luther H. Gulick, editor of the *Chinese Recorder*, from reports received up to December 31 of last year, there are now 28,119. Some reports were, however, not complete, and it is his belief that the actual strength of Protestant Christianity in China cannot fall below 30,000. But taking the smaller number we find that the 13,515 of 1877 has considerably more than doubled in the nine years that have elapsed. The net gain is 14,604, which gives an average of 1,623 a year, or 31 a week. It may seem a small result in proportion to the labor and money expended; a "thin harvest," as our English paper in Shanghai calls it, but it is not so when the obstacles are properly estimated; it is not so when the difficulties which have been overcome are considered; it is not so when the character of the influence missions are now exerting in China is taken into account. A converted Chinaman is a

more positive force to-day than he was nine years ago, and the prospects of the coming nine years are surely much brighter than they were in 1877 of the past nine years. For an example of improved prospects, take the present attitude of the Government as indicated in the proclamations issued in the provinces last October. These proclamations were issued in response to directions from Peking, and express the will of the imperial Government, with the object of allaying the hostility of the people toward the "Jesus religion," and softening their prejudices, and of affording the fullest protection to the missionaries. The people are told that the Christian religion teaches them to do right, and ought therefore to be respected. The governor of the district which includes Shanghai begins his official notification by explaining that under the treaties missionaries have the right to lease ground and houses, and to travel about to preach, "*their sole aim being the inculcation of the practice of virtue*, and having no design of interfering with the business of the people. Such of the subjects of China as wish to become converts may lawfully do so, and so long as they abstain from evil-doing there is no law prescribing inquisition into or prohibition of their action." A recent outbreak, resulting in the destruction of churches and chapels, is then referred to, and summary vengeance, it is stated, will be taken on the ringleaders, "for the consequences of such misdoings are manifold and far-reaching." The proclamation continues as follow:

> I have accordingly ordered all officials in every jurisdiction to act in strict compliance with the Imperial will, and it is now my duty to issue this urgent proclamation for the information of all persons in the circuit of which I am Intendant. Bear in mind that when missionaries live in the midst of your villages you and they are mutually in the relationship of host and guest. Under ordinary circumstances it is your foremost duty to act toward them with courtesy and forbearance. More is involved than the mere protecting of missionary chapels; the weal and woe of yourselves, your homes, and your livelihood are assuredly concerned. Let such of you as are fathers and brothers do your utmost to teach the necessity of turning away wrath and putting an end to strife. Cast your eyes ever on the warning example which has preceded, and avoid a day of repentance in the future. This is my earnest wish. Do not disobey this urgent and special proclamation.

When did Chinese governors ever before speak in such appreciative terms of Christianity? What will be the influence of these proclamations on the people to whom they are addressed? Will they not have great effect in removing popular delusions and prejudices respecting Christianity? It must be remembered that no special pressure was exerted on the Chinese Government by other nations to induce it to take this action. It was a voluntary proceeding, and shows, whatever the motive inspiring it may be, the desire of the Government that missionaries shall in no way be hindered in their work. "Those who embrace Christianity," says the governor of the province of Cheh Kiang, "do not cease to be Chinese." This is what he calls putting "the matter plainly." Such official utterances show that Christianity has at last won the respect, if not the confidence, of Chinese rulers, and will henceforth meet with fewer obstacles.

Taking up Dr. Gulick's statistics again, we find much to encourage in them. They show that eight more societies and nearly twice as many

missionaries are at work as in 1877. The figures respecting native preachers and contributions are, unfortunately, very defective. But it is not a matter of dispute that there has been a great gain in these respects. We give two of Dr. Gulick's tables in one:

| Name of Society. | Foreign Missionaries. | | | | | Native Ordained Ministers. | Unordained Native Helpers. | Communicants. | Pupils in Schools. | Contributions by Native Churches. |
|---|---|---|---|---|---|---|---|---|---|---|
| | Date of Mission. | Men. | Wives. | Single Women. | Total. | | | | | |
| 1 London Missionary Soc... | 1807 | 24 | 17 | 6 | 47 | 8 | 66 | 3,052 | 1,711 | $5,000 00 |
| 2 A. B. C. F. M..... | 1830 | 26 | 25 | 12 | 63 | .. | 80 | 1,175 | .... | ..... |
| 3 American Baptist, North.. | 1834 | 9 | 9 | 5 | 23 | 8 | 72 | 1,433 | 175 | 491 26 |
| 4 American Protestant Epis. | 1835 | 11 | 9 | 3 | 23 | 17 | 13 | 384 | 801 | 500 80 |
| 5 American Pres., North.... | 1838 | 44 | 32 | 14 | 90 | 14 | 16 | 4,368 | 1,804 | 1,472 00 |
| 6 British and For. Bible Soc. | 1843 | 11 | 5 | .. | 16 | .. | 82 | .... | .... | ..... |
| 7 Church Mission Society... | 1844 | 24 | 23 | .. | 47 | 4 | 186 | 2,724 | 1,089 | 2,103 00 |
| 8 English Baptist..... | 1845 | 15 | 14 | 1 | 30 | .. | 17 | 994 | 46 | ..... |
| 9 Methodist Episcopal..... | 1847 | 24 | 24 | 12 | 60 | (?) 68 | 136 | 2,408 | 988 | 3,121 10 |
| 10 Seventh Day Baptist..... | 1847 | 1 | 1 | 1 | 3 | .. | 8 | 18 | 69 | 88 00 |
| 11 American Baptist, South.. | 1847 | 11 | 9 | 4 | 24 | .. | ... | 547 | .... | 600 00 |
| 12 Basel Mission..... | 1847 | 19 | 19 | .. | 3 | 4 | 49 | 1,611 | 461 | ..... |
| 13 English Presbyterian..... | 1847 | 22 | 17 | 7 | 4 | 5 | 121 | 3,312 | .... | 1,524 74 |
| 14 Rhenish Mission..... | 1847 | 3 | 3 | .. | 6 | .. | 6 | 60 | 200 | ..... |
| 15 Meth. Episcopal, South... | 1848 | 8 | 8 | 7 | 23 | 3 | 7 | 146 | 653 | 232 11 |
| 16 Berlin Foundling Hospital. | 1850 | 1 | 1 | 4 | 6 | .. | ... | .... | 80 | ..... |
| 17 Wesleyan Mission Society. | 1852 | 20 | 8 | 4 | 32 | .. | 28 | 679 | 587 | ..... |
| 18 Am. Reformed (Dutch)... | 1858 | 5 | 5 | 2 | 12 | (?) 8 | 20 | 784 | .... | 2,008 43 |
| 19 Woman's Union Mission.. | 1859 | .. | .. | 3 | 3 | .. | ... | .... | .... | ..... |
| 20 Meth. New Connection ... | 1860 | 6 | 5 | .. | 11 | .. | 54 | 1,186 | 142 | ..... |
| 21 Soc. Promotion Fem. Edu. | 1860 | .. | .. | 3 | 3 | .. | ... | .... | .... | ..... |
| 22 United Presbyterian, Scot. | 1864 | 7 | 6 | .. | 13 | .. | 17 | 306 | .... | ..... |
| 23 China Inland Mission..... | 1865 | 92 | 40 | 55 | 187 | .. | 114 | 1,314 | 274 | 408 13 |
| 24 National Bible Soc. Scot.... | 1868 | 3 | 2 | .. | 5 | .. | ... | .... | .... | ..... |
| 25 United Meth. Free Church. | 1868 | 3 | 3 | .. | 6 | .. | 10 | 297 | .... | 300 00 |
| 26 Am. Presbyterian, South.. | 1868 | 8 | 6 | 4 | 18 | .. | 10 | 44 | 207 | 35 00 |
| 27 Irish Presbyterian..... | 1869 | 3 | 3 | .. | 6 | .. | ... | .... | .... | ..... |
| 28 Canadian Presbyterian.... | 1871 | 2 | 2 | .. | 4 | .. | 32 | 1,128 | 55 | ..... |
| 29 Soc. Propagation Gospel... | 1874 | 4 | 2 | .. | 6 | .. | ... | .... | .... | ..... |
| 30 American Bible Society... | 1876 | 8 | 4 | .. | 12 | .. | 40 | .... | .... | ..... |
| 31 Established Church Scot.. | 1878 | 2 | 2 | .. | 4 | .. | 3 | 30 | 438 | ..... |
| 32 Berlin Mission..... | 1882 | 5 | 5 | .. | 10 | .. | 27 | 119 | 84 | ..... |
| 33 Gen. Prot. Evang. Society. | 1884 | 1 | .. | .. | 1 | .. | ... | .... | .... | ..... |
| 34 Bible Christians..... | 1885 | 2 | .. | .. | 2 | .. | ... | .... | .. . | ..... |
| 35 Disciples of Christ..... | 1886 | 3 | .. | .. | 3 | .. | ... | .... | .... | ..... |
| 36 Book and Tract Society... | 1886 | 1 | .. | .. | 1 | .. | ... | .... | .... | ..... |
| 37 Society of Friends..... | 1886 | 1 | 1 | 1 | 3 | .. | ... | .... | .... | ..... |
| 38 Independent Workers..... | 1886 | 3 | .. | 2 | 5 | .. | ... | .... | .... | ..... |
| Total..... | .... | 432 | 310 | 150 | 892 | 134 | 1,114 | 28,119 | 9,864 | $17,874 57 |

The total of missionaries in 1877 was 473, of whom 238 were men, 172 married women, 63 single women. These numbers have been doubled, nearly since 1877. The China Inland Mission has the largest number of workers—187; the American Presbyterian Mission, North, comes next, with 90 missionaries; then the American Board with 63; and then our own Church with 60. The China Inland Mission had only 54 missionaries in 1877, and was second in the list, the American Presbyterian, North, being first, with 59. The American Board has added only 13 to its force. Of the whole number of missionaries 650 have entered the field in the

last decade. The oldest in the field is Dr. Hopper, his term of service extending over 43 years.

Allowing China a population of 350,000,000, we have at present one missionary, including women, to every 389,000 Chinese. What is this handful of workers to the work? The great hope for China lies in the development of the native ministry. We wish there were at hand complete statistics of the strength of this arm of the service.

PROGRESS IN INDIA.—The Gospel has had one great difficulty to contend against in India that it has not encountered in China—the evil of caste. Caste is the most monstrous system ever invented in the interest of the devil's kingdom. It holds India in fearful bondage, and it will require centuries after its power shall have been broken to efface the stamp it has set upon the people. When its sway shall cease nobody can predict. Of course it cannot be in this century; perhaps not in the next. It is being gradually undermined by various causes, the Gospel being, of course, the most potent. As Christianity takes root and spreads caste loses in power, and becomes modified; but its day of doom does not appear to be near at hand. Considering how stringently its lines are drawn it is a wonder that Christianity has made such headway in a century. It is to be remembered, however, that it is the lower castes and outcasts that have been reached principally, although some impression has been made on the higher castes. The sacred sign of Siva has been washed from the forehead of the Brâhman, in not a few cases, by the water of Christian baptism, and the sacred thread has been laid aside for the ministerial robe. There is, indeed, a large Christian constituency in India compared with that of China. India has been open much longer to the preaching of the Gospel than China, and Christian influences are vastly stronger than in the more northern empire. It is now ninety-five years since Carey inaugurated modern missionary work in India, and a vast amount of missionary effort has been put forth.

The increase of communicants, it will be observed, averages over 6,000 a year, and yet the number of missionaries is smaller by a hundred than is reported for China. There is a large gain in native ministers, one fourth of the whole number of whom are connected with the Church Missionary Society. Our own Church, which is third in the list of missionary agents, is seventh in that of ordained native preachers, and sixth in that of communicants. Our missions have gained heavily, however, since this table was made up. In North India alone the increase of communicants last year was about a thousand. The accessions of adult Hindus amounted to 1,324, besides 30 Moslems and 29 others. The increase in native ordained ministers for the four years is distributed as follows: Church Missionary, 22; Methodist Episcopal, 19; Gospel Propagation Society, 14; Gossner's Lutheran Mission, 9; London Missionary Society, 7; American Board, 7. In the Church of England missions the native agents outnumber the regular missionaries. The increase of native Christians may be divided as follows:

| | |
|---|---|
| Gospel Propagation Society | 10,076 |
| American Baptist Missionary Union | 7,430 |
| Canadian Baptist Mission | 2,682 |
| American United Presbyterian Mission | 2,585 |
| Church Missionary Society | 2,340 |
| Methodist Episcopal | 1,550 |
| Leipzig Lutheran Mission | 1,317 |
| German Evangelical Mission (U.S.A.) | 1,271 |

The American Baptists report the largest gain in native communicants, 5,618; next comes the Methodist Episcopal Church, with 2,397; Gospel Propagation Society, 2,338; Church Missionary, 2,218; American Evangelical Lutheran Mission, 1,179; American United Presbyterian Mission, 1,778; German Evang. Lutheran Mission, 1,500; Gossner's Mission, 1,319.

The results of missionary labor in India appear from time to time in statistical tables, the latest of which are due to one of our own missionaries, the Rev. B. H. Badley, whose *Indian Missionary Directory*, first published in 1876, again in 1881, and the third time in 1885, is a valuable depository of figures and facts. The following table, compiled by him for 1885, deserves a careful study:

| Names of Societies and Missions. | Began work in India. | Foreign Missionaries. | Native Ordain'd Agents. | Native Christians. | Communicants. |
|---|---|---|---|---|---|
| 1 Baptist Missionary Society | 1793 | 43 | 50 | 10,000 | 4,000 |
| 2 London Missionary Society | 1798 | 47 | 44 | 55,029 | 6,221 |
| 3 American Board | 1813 | 24 | 37 | 14,475 | 4,626 |
| 4 Church Missionary Society | 1814 | 115 | 132 | 101,333 | 23,259 |
| 5 Gospel Propagation Society | 1817 | 53 | 71 | 90,888 | 21,996 |
| 6 Wesleyan Missionary Society | 1817 | 44 | 9 | 4,200 | 1,800 |
| 7 General Baptist Missionary Society | 1822 | 8 | 9 | 3,323 | 1,259 |
| 8 Church of Scotland Mission | 1828 | 17 | 3 | 1,306 | 396 |
| 9 Free Church of Scotland Mission | 1828 | 32 | 10 | 1,500 | 1,527 |
| 10 American Presbyterian Mission | 1834 | 36 | 12 | 1,745 | 1,000 |
| 11 Basel Missionary Society | 1834 | 79 | 10 | 8,513 | 4,415 |
| 12 American Baptist Missionary Union | 1836 | 27 | 55 | 64,500 | 28,127 |
| 13 American Free Baptist Mission | 1836 | 6 | 4 | 1,085 | 558 |
| 14 Gossner's Missionary Society | 1840 | 17 | 11 | 32,000 | 12,131 |
| 15 Leipzig Missionary Society | 1841 | 25 | 12 | 13,589 | 4,130 |
| 16 Irish Presbyterian Mission | 1841 | 10 | .. | 1,418 | 302 |
| 17 Welsh Calvinistic Methodist Mission | 1841 | 8 | .. | 3,719 | 852 |
| 18 American Evangelical Lutheran Mission | 1842 | 10 | 4 | 9,360 | 3,842 |
| 19 American Reformed Mission | 1853 | 8 | 4 | 5,437 | 1,610 |
| 20 Moravian Mission | 1854 | 3 | .. | 36 | 11 |
| 21 American United Presbyterian Mission | 1855 | 8 | 3 | 3,245 | 2,176 |
| 22 Methodist Episcopal Church Mission | 1856 | 72 | 36 | 8,604 | 5,486 |
| 23 United Presbyterian (Scotland) Mission | 1860 | 16 | 1 | 960 | 441 |
| 24 Danish Lutheran Mission | 1861 | 6 | .. | 481 | 80 |
| 25 Presbyterian Church of England Mission | 1862 | 1 | .. | 34 | 15 |
| 26 Hermannsburg Lutheran Mission | 1866 | 11 | .. | 800 | 300 |
| 27 Friends' For. Miss. Association Mission | 1866 | 3 | .. | 36 | 18 |
| 28 Indian Home Mission | 1867 | 5 | 5 | 4,273 | 3,500 |
| 29 Canadian Baptist Mission | 1868 | 9 | 3 | 4,500 | 1,870 |
| 30 German Evangelical Mission (U. S. A.) | 1869 | 4 | .. | 530 | 234 |
| 31 Scotch Episcopal Church Mission | 1870 | .. | 1 | 28 | 8 |
| 32 Original Sect'n Church of Scotland Miss | 1872 | 1 | .. | 53 | 6 |
| 33 Canadian Presbyterian Mission | 1877 | 5 | .. | 126 | 72 |
| 34 Swedish Evangelical Mission | 1877 | 8 | .. | 34 | 16 |
| 35 American Free Methodist Mission | 1880 | 1 | .. | .... | .... |
| 36 Disciples of Christ Mission | 1883 | 3 | .. | 8 | 8 |
| Private and Other Missions | .... | 25 | 4 | 2,421 | 1,152 |
| Total | | 791 | 530 | 449,755 | 187,504 |
| Increase since 1881 | | 133 | 69 | 32,383 | 24,179 |

Roman Catholic Missions in Asia.—Protestant missions in India and China make a small showing, so far as statistics are concerned, in comparison with those of the Church of Rome. But it must be remembered that a "convert" to Catholicism does not mean what a "convert" to Protestantism means. It is possible to be a Catholic and still be largely heathen. The head, whether of infant or adult, that has received the water of baptism in the name of the Trinity is a Christian according to the Catholic idea. The large figures given for Catholic dioceses or vicariates in India and China and Indo-China must, therefore, be taken with due allowance. India, according to the latest statistics, (*Catholic Missions*, December, 1886), is divided into nineteen vicariates apostolic and two prefectures apostolic. In these twenty-one ecclesiastical divisions there are reported 1,185,538 Catholics, out of a total population of 253,907,500. For the spiritual care of these Catholics there are 1,089 priests, of whom over a hundred are natives. Of churches and chapels there are 2,687, of schools and colleges, 1,591, and of scholars, 66,941. There are also 16 seminaries and 872 seminarists, most of whom we may suppose expect to qualify for the priesthood. Of these seminarists 480 are in a single vicariate, that of Pondicherry, which is the second largest vicariate in India in point of Catholic population, reporting 199,396, with 5,000 scholars in the schools. There are 80 European missioners and 30 native priests in this vicariate, or rather in the vicariate and prefecture which bear the same name. The largest vicariate is that of Verapoli, which has 280,600 Catholics out of 2,671,000 population. In China there are 26 vicariates and 2 prefectures, and a total of 483,403 Catholics. The table gives the population of the empire at 390,000,000, which is probably too high by 40,000,000. There are 47 European missioners, 281 native priests, 2,429 churches and chapels (almost as many as in India), 1,779 schools and colleges (nearly 200 more than in India), and 25,219 scholars. The seminaries number 33, against 16 in India, with 654 seminarists. The largest number of Catholics are reported from the vicariate of Nanking, 101,000, which is occupied solely by missioners of the Jesuit order. In the three vicariates in the province of Peche-li, there are 82,500 Catholics; in Sechuen about the same number also in three vicariates. Four vicariates in Mongolia and Manchooria and one in Korea are not included in the statistics for China There are in the four vicariates about 32,000 Catholics, in Korea 13,642, in Japan, two vicariates, upward of 30,000. Thibet appears in this group with 1,000 Catholics. The group in south-eastern Asia includes 14 vicariates, with 280 missioners, 373 native priests, 1,950 churches and chapels, 1,028 schools and colleges, 19,399 scholars, and 16 seminaries, with 1,042 seminarists, and 694,286 Catholics in a population of 44,444,48.8 The grand total for these countries of Asia is 2,639 European and native priests, 7,293 churches and chapels, 4,469 schools and colleges. 112,359 scholars, 71 seminaries, with 2,746 seminarists and 2,440,481 Catholics in a total population of 745,351,988, or fully half the population of the earth. Of the European missioners, 671 are sent out by the Paris Society of Foreign Missions, 287 are Jesuits, 62 are Capuchins, 300

Carmelites, 45 Lazarists, 60 Oblates, 42 Dominicans, 16 Benedictines, and 4 Augustinians.

THE TONGAN DIFFICULTIES are increasing rather than diminishing. Our readers will remember the account we gave of the division in the Wesleyan forces. Two or three missionaries poisoned the mind of the king against the Superintendent and planned a secession, forming substantially a State Church and using outrageous methods to induce the ministers and churches to join their party. Persecution has been pretty constantly exercised in the name of the king against all those who preferred to adhere to the Australasian Wesleyan Society, and the shallowest pretexts have served as the ground of criminal or treasonable accusation. Recently Joel Nan, a native minister, was prosecuted for having said that he had been informed that under certain circumstances Mr. Watkins would leave the Free Church, the name which the seceders adopted. For this offense he was sentenced to imprisonment for two years and to pay a fine of one hundred dollars. As soon as this charge was disposed of another was presented. Nan was charged with having said that, like Paul, he obeyed his king in earthly matters, but not in spiritual. This was construed as intimating that King George was a Nero, and Nan was sentenced to another period of five years hard labor and to pay a fine. A third charge, of having said that the king erred, was brought, and another five years of sentence added, making twelve in all, with several hundred dollars in fines. As Nan is a man fifty years old he can hardly hope to live to serve out his sentences. He is said to have proved himself to be a worthy minister and to have done excellent work in the Fiji Islands. Everywhere native ministers and members are summoned to court on trivial charges, and fined and imprisoned. In many cases they have chosen rather to go to prison than to burden their churches with the payment of their fines. The native ministers and their families on one of the islands were compelled to remove on twenty-four hours' notice to another island, leaving all their property behind them. All these acts are said to be instigated or approved by Mr. Baker, formerly a Wesleyan minister. The stories told of the high-handed proceedings of Messrs. Baker and Watkins in the name of the king seem almost incredible, but they are well vouched for. The Anglican Bishop of Nelson was so impressed by what he saw in Tonga during a visit that he moved his synod to protest against the "very stringent and severe measures put in force by the Tongan Government against a minority, whereby the great principles of religious toleration and freedom are violated." It would seem to be a good case for the interference of the British Government. Mwanga of Uganda is not more regardless of justice and humanity than these ex-Wesleyan dictators.

THE MARTYRDOM OF BISHOP HANNINGTON continues to excite a lively interest among all classes of English Christians, as is evinced by the publication of a Sketch of his Life and Works in London, a notice of which, in the *Contemporary Review*, characterizes the deceased bishop as

"one of the best types of English manhood—practical, resolute, single-minded, hearty, and resourceful, rising vigorously to difficulty and danger, and sustained by a strong and straightforward religious faith."

GREAT INTEREST is also felt in the fate of the solitary missionary of the Church Society in Uganda—Mr. Mackay. The Rev. R. P. Ashe, his companion, whom Mwanga permitted to leave, has been in London some months, making speeches in the interest of missions and conferring with officers of the society concerning the policy to be pursued in Uganda. The latest news from Mr. Mackay shows that he is well and has not lost courage, but is anxious that large things shall be devised for the mission. He is visited by inquirers under cover of darkness, and is doing what he can under the most adverse circumstances to win converts from heathenism. The visit of Stanley, on his way to relieve Emin Bey, may, if it be not too late, result in saving Mr. Mackay from an awkward fate, and in securing toleration for the mission. It seems that over two hundred conversions have resulted from the labors of the missionaries, and the mission has a long roll of martyrs.

## THE MAGAZINES AND REVIEWS.

THE question of the disestablishment of the English Church, like that of Home Rule, is one that will not down. Welsh disestablishment has been inevitable since tardy justice was done to Ireland by removing the legal supremacy of the Irish Church. In several parts of the British Isles the cry goes up, "Relieve us from the burdens and predominance of an unwelcome Church." In Wales, where the Welsh Calvinists form the largest denomination, and an immense majority of the people do not belong to the Established Church, the cry, just at present, is loudest. In the *Contemporary Review* for December, Stuart Rendel, M.P., shows that the Welsh perceive that just as in the past England used the English Establishment for purely English purposes in Wales, so many Englishmen decline to withdraw the Establishment lest English interests should suffer in England also. It is not to the Church as a Church that they object, but to the Church as an Establishment. If the English Church were a voluntary body, it would be regarded as a valuable fellow-worker in the Welsh vineyard. Welsh non-conformity sprang from the bosom of their Church. It was not dissent, it was evangelization. The English Church is rejected as English, as Episcopalian, and as Established. It can be truly said that the history of the English Church in Wales shows the same degree of wrong, except in quantity, as in Ireland. At the time of the English Reformation the Latin ritual was displaced for the English tongue—not for the Welsh. The Welsh gentry being, in 1745, Jacobite, English statesmen used the Church as an Anglicizing and denationalizing organization. From 1845 to 1870 not a single Welshman filled a Welsh see in the Established Church.

As bishops in Wales appoint the deans and hold the bulk of the patronage, English bishops in Wales made English deans and English clergy. This, of course, emptied their churches of all Welsh-speaking people. Then when the churches were emptied followed nepotism, pluralism, and absenteeism, until the buildings fell into ruin. As late as 1830 in one Welsh see three quarters of the whole endowment of the diocese went to members of the bishop's family and absentees. Religion was saved in Wales only by the humble evangelists who began in the seventeenth century, and who have wrought so well that they have built three thousand chapels and have a voluntary income of $2,000,000 a year. It is evident, therefore, that the Establishment drives a hard and cruel wedge into the midst of a friendly and trustful people, splitting it asunder just where class, religion, and politics furnish so unhappily a common line of cleavage. Another very great injustice is, that while the Anglican Church is the Church of a ridiculously small minority she has practically the use of all the old educational endowments in Wales. If any are disposed to look upon the continuance of the English Establishment as in any degree an act of security, they have but to read to correct their view, the many additional points of unhappy contact set forth in this article. Political sentiment in Wales is rapidly approaching a point where the Liberal party will very soon be compelled to be Welsh first and English afterward. This will bring another difficult question, in addition to the Irish, before Parliament, and as the Welsh are intensely Protestant and non-conformist, they will make themselves heard more quickly than Catholic Ireland.

Canon Westcott has a most scholarly and broad paper in this number on "Christianity as the Absolute Religion." The object of the Gospel is stated to be to reach all men, all time, all creation ; to effect the perfection as well as the redemption of finite beings; to bring about a perfect unity of humanity without destroying the personality of any one man. It claims to deal with all that is external as well as all that is internal; with matter as well as with spirit; with the physical universe as well as with the moral universe; to realize a re-creation co-existing with creation; to present Him who is the Maker of the world as the heir of all things; to complete the cycle of existence, and to show how all things come from God and go to God. The incarnation and the resurrection furnish the basis for a religion which is intensely human, and which at every moment introduces the infinite and the unseen into a vital connection with the things of earth. Without the Gospel, men, as Dr. Newman once impressively said, look upon the face of nature for tokens of the presence of God, and it is "as if I looked in a mirror and saw no reflection but my own face." But Christ justifies our highest hope, opening depths of vision below the surface of things, transforming suffering, showing us the highest aspirations of our being, satisfied through a way of sorrow; disclosing the supernatural qualities of life by revealing its external glory; enabling us to understand how, being what we are, every grief and every strain of sensibility can be made in him tributary to the working out of our common destiny. As to the objection to the claims of Christianity

that they are paralleled by the claims of other religions, and that they are disproved by the crimes of Christians, Canon Westcott remarks, If it could be shown that the vital force of any other great religion was alien to Christianity—if it could be shown that the crimes of Christians arose from that which is the essence of their faith—then the objections would be weighty; but if, on the other hand, it is obvious that the other religions of the world each touch the hearts of men by a power of ardor of devotion, of a sympathy with nature, or of surrender to a supreme king, then each pre-Christian religion becomes a witness to the faith which combines with manifold powers in a final unity. The wickednesses of Christian men and Christian states are obviously in defiance of the message of the incarnation; and only prove that the approach to the ideal is slow, and that the ideal arises above attainment to condemn and to encourage.

The work of Bishop Taylor makes every article on the exploration and religious condition of Africa interesting to Methodists. Joseph Thompson has a study in this number on the present condition and prospects of Mohammedanism in Central Africa. The writer issues a warning voice against the misapprehension of Mohammedanism which is very much of the same kind as that against which Canon Westcott inveighs in the article from which we have quoted. Very few know that Mohammed said, that the worst of men was the man who sold men. The writer holds that the Mohammedan has as much right to lay our brutal slave-trade and our incessant wars, and all the crying evils of the gin-trade, to the teaching of Christianity, as we have to say that the slave-trade is produced and encouraged by Islam. The author has conducted three expeditions in East Central Africa, but saw nothing in these expeditions which suggested Mohammedanism as a civilizing power. There were no missionaries to preach Islam. Five hundred years of contact on the part of the tribes adjacent to Muscat had left the blacks without any reflection of the higher traits which characterize their neighbors, and this has been equally true, in his judgment, of Christian efforts, at which he ceased to wonder when he saw how the missionaries attempted the impracticable, expecting to do in a generation the work of centuries, and to instill the highest conceptions of religion into undeveloped brains. Last year the writer was converted from this skepticism in West Central Africa. Yet, notwithstanding his conversion, he declares there is no shirking the naked reality that in West Africa our influence for evil enormously counter-balances, thus far, any little good we have produced. His conversion took place when passing up the Niger through the degraded cannibals who inhabit its lower reaches. He found undoubted Negroes very different from the naked barbarians he had previously seen. He saw cities of ten thousand to thirty thousand inhabitants, well clothed, self-possessed, dignified men, an industrious community; no native beer or spirits, no European gin and rum found place in their markets. Outside the towns no forest covered the land. Agriculture was the habit of the people. Contact with Europeans had had nothing to do with it. This was almost exclu-

sively, in the view of the author, due to Mohammedanism. Mohammedanism supplied the tie which bound one hundred families together. The Koran supplied a new code of laws, swept away fetichism, nature-worship, and made the people reverent worshipers of the one God. While retaining polygamy, the Soudanese do not seclude their wives in harems nor compel them to be veiled. In this part of Africa Mohammedan missionary work is very intense and active. It is, then, strange to say, in the success of Mohammedanism that this writer finds the prophecy of Christian success, holding that it contains as much of good as the Negro can well assimilate. Mohammedanism has succeeded because it has asked of the Negro apparently so little, and yet in that little lie the germs of a great revolution. The Negro is able to comprehend a very terrible one God who sits in judgment with rewards for the good and punishment for the wicked; belief in these, in God's messenger, and devotion to a few duties. Because of its inferiority as compared with Christianity, he holds that it has succeeded. As to missionary work, the author strongly recognizes a similar policy on the part of Christian missionaries.

Our readers will not forget that Bishop Colenso once advocated missionary advance by concessions to heathen prejudice, especially with regard to polygamy. We know of no nation that has been Christianized by concession. The whole history of the Church shows the best results secured by the teaching of Christian morals, by requiring, as strictly as possible, an obedience to its moral law, and by teaching the doctrines of Christianity in their higher, more spiritual phases as rapidly as experience and mental development permitted. There is no question, and the Roman Church in some of its fields has given examples of this, that the adoption of well-known practices into the Roman ritual may give an external aspect of conquest which is very seductive. But that which is received is quite as likely to be as permanent a force of corruption as that which is given; hence the slow moral progress of many of the nations and peoples which have been Christianized according to the Roman idea. Mohammedanism, younger than Christianity, is no preparation for Christianity. Allying itself, as it does every-where, with the polygamous tendencies of mankind, it breaks up the ideal of the Christian family, degrades womanhood, and smothers religion. In India, Mohammedanism is the bitterest foe of Christianity, even while it admits the beauty of the Christian teaching and character. Mohammedanism succeeds because it lays few burdens of restraint upon the worst passions of humanity; Christianity grows slowly in contact with Mohammedanism and heathenism, because it demands self-mastery at the beginning. The experience of the Protestant Christian every-where shows, that when once the idea of a divine Saviour enters the mind that is already seeking, it relieves it from sin; astonishing results in intellectual stimulus and moral sobriety constantly appear, compelling those who observe these results to feel that the elevating influence of the Gospel is the same to-day as when it was preached by the apostles and spread among idolaters of the lowest kind in every nation; and it will not be found that the great apostle to the Gentiles preached a

sively, in the view of the author, due to Mohammedanism. Mohammedanism supplied the tie which bound one hundred families together. The Koran supplied a new code of laws, swept away fetichism, nature-worship, and made the people reverent worshipers of the one God. While retaining polygamy, the Soudanese do not seclude their wives in harems nor compel them to be veiled. In this part of Africa Mohammedan missionary work is very intense and active. It is, then, strange to say, in the success of Mohammedanism that this writer finds the prophecy of Christian success, holding that it contains as much of good as the Negro can well assimilate. Mohammedanism has succeeded because it has asked of the Negro apparently so little, and yet in that little lie the germs of a great revolution. The Negro is able to comprehend a very terrible one God who sits in judgment with rewards for the good and punishment for the wicked; belief in these, in God's messenger, and devotion to a few duties. Because of its inferiority as compared with Christianity, he holds that it has succeeded. As to missionary work, the author strongly recognizes a similar policy on the part of Christian missionaries.

Our readers will not forget that Bishop Colenso once advocated missionary advance by concessions to heathen prejudice, especially with regard to polygamy. We know of no nation that has been Christianized by concession. The whole history of the Church shows the best results secured by the teaching of Christian morals, by requiring, as strictly as possible, an obedience to its moral law, and by teaching the doctrines of Christianity in their higher, more spiritual phases as rapidly as experience and mental development permitted. There is no question, and the Roman Church in some of its fields has given examples of this, that the adoption of well-known practices into the Roman ritual may give an external aspect of conquest which is very seductive. But that which is received is quite as likely to be as permanent a force of corruption as that which is given; hence the slow moral progress of many of the nations and peoples which have been Christianized according to the Roman idea. Mohammedanism, younger than Christianity, is no preparation for Christianity. Allying itself, as it does every-where, with the polygamous tendencies of mankind, it breaks up the ideal of the Christian family, degrades womanhood, and smothers religion. In India, Mohammedanism is the bitterest foe of Christianity, even while it admits the beauty of the Christian teaching and character. Mohammedanism succeeds because it lays few burdens of restraint upon the worst passions of humanity; Christianity grows slowly in contact with Mohammedanism and heathenism, because it demands self-mastery at the beginning. The experience of the Protestant Christian every-where shows, that when once the idea of a divine Saviour enters the mind that is already seeking, it relieves it from sin; astonishing results in intellectual stimulus and moral sobriety constantly appear, compelling those who observe these results to feel that the elevating influence of the Gospel is the same to-day as when it was preached by the apostles and spread among idolaters of the lowest kind in every nation; and it will not be found that the great apostle to the Gentiles preached a

modified Gospel, with accommodations to the low state of morals, in order to win his converts.

The January number of this same Review appears in a much more attractive form than the older and thicker issue, with smaller pages. The Earl of Selborne opens this number with "Thoughts About Party," which, while dealing with the English system, has many relations to our own. It would appear from this paper that the English system is slowly giving way to the American; which, while not especially alluded to, is yet portrayed in the words that the old liberal idea would remove the center of gravity from Parliament to a federation of delegates from political unions, which would limit the choice of electors to persons who had first approved themselves to the managers of an inner conclave, holding the leading party in leading strings, transforming Ministers of State into dictators, by enabling them, through these agencies, to ostracize all who do not obey the party leader. This is evidently a close description of what we have here; but the writer declares that party government will soon cease to be tolerable if it cannot be emancipated from this slavery. That a machinery should exist by which a party, without change of name, by reason of the subjection of local majorities to that machinery, should be liable to have its character and objects transformed into something different from what they were understood to be before is something intolerable. Men of independent minds are compelled to remember thus, that there are duties and obligations paramount to those of party association.

Referring to a paper on "The Higher Education of Women," Helen M. Kirlie writes in this number of "The Lower Education of Women." That article held that a highly educated woman was incapacitated for her natural functions. She is a woman destroyed and a man not made. The writer holds that underneath all such opinion there is the notion that there is but one sphere for woman's thought, work, and action, and that sphere is only that of wife, mother, and household drudge. The education which is given with this end in view, according to the writer, has not tended to elevate the mental and moral strength of woman. There are a great many lamentations, she says, about constitutions ruined by exertion in study, but where are the lamentations about over-dressed, over-danced girls, over-driven girls, over-dissipated girls? What of mornings begun at mid-day; afternoons harassed in getting through in one day a week's social duty; of days spent in railway traveling for two days' giddy visit to a fashionable house? The old notion seems to be, that a present generation of one sex is to be sacrificed for a future generation of the other. To set out to make a good wife or a good mother, without making first a good woman, is folly. This is a very sharp paper, with a little tinge of the bitterness to which we have been accustomed from the woman's rights advocates in favor of free suffrage in America; but the literary tone is vastly higher, and the argument in favor of the best education for women unusually clearly stated and enforced.

The advantage of an alliterative title is seldom better shown than in the article by Sir Wilfred Lawson, in the *Nineteenth Century*, in the title,

"The Classes, the Masses, and the Glasses," being a strong paper in favor of total abstinence as a cure for many of the evils of English society. He touches the root of the whole matter in the question, Is it not a little selfish to resist a reform which aims to benefit the whole public through fear of some slight personal inconvenience? English society is certainly coming to see, as we see here, that the public-house or saloon is the hot-bed of crime and pauperism. This article shows that in England, as here, the liquor interests are a tremendous political power banded together, acting intelligently and unitedly. The private interests thus are made to stand against public rights, money against men, the gains of the few against the lives of the many. It is the enormous influence of the liquor trade in England which has prevented the right of local self-government with regard to the liquor traffic, as it has prevented it in many parts of the United States; and he puts a strong argument in the mouths of the American Prohibitionists, when he makes the statement that if any body has a scheme to suggest that has not been tried and failed, this is the time to produce it. Lord Brassey has a very pleasant and appreciative article on "A Flying Visit to the United States." England seems to be passing through the same change in respect to the character of her seamen that America has undergone. The old English and American sailor element, thrifty and intelligent, and well educated in duties of sea-faring life, is passing away, giving place to Scandinavians of another type. With the wages of seamen as they are at present, one who would equal the income of a blacksmith or a carpenter must become an officer. But this is not true in the engine-room. The engineers are mostly Scotch, and the stokers Irish. This last is the most dreadful employment in the world. The stoker, black with coal-dust, has to work in a temperature of 130 degrees Fahr., and shovel every day five tons of coal into the furnaces, and keep the fires clear and bright by constant raking and the removal of ashes. It seems strange that so intelligent a man as Lord Brassey should speak of the Garden Battery, thus confounding Castle Garden with the Battery. He speaks of the destruction of the architectural beauty of the city by the great masts of the telegraph and telephone companies, and states that the elevated railway system is vastly better than the underground, and not objectionable from an æsthetic point of view. The relations between labor and capital in America, he holds, call for self-denial not less than in the countries of the Old World. Chicago fills him with astonishment, but is not, in his judgment, an attractive city. The city of Pullman is altogether too patriarchal, in his judgment—minuteness of regulation having been carried too far, and not sufficient scope given for individual liberty. His words are only too true with regard to the wickedness of recklessly wasting timber. The author is not in sympathy with the prevalent English impression, that there is more sharp practice in business in the United States than in other countries. Life in America differs, in the judgment of Lord Brassey, where it differs at all from the best in England, only in being more vivacious and less ceremonious. The mass of the people in the United States are in a condition superior to that attained in the most

fortunate countries of the Old World. The political institutions of the United States have the greater merit of not having presented obstructions to the material progress of the people; they have facilitated the progress of the country in civilization and wealth. Measured by political results the constitution of the United States has been eminently successful. Lord Brassey shows himself a true Englishman in his aversion to our system of protection.

Concerning "Locksley Hall and the Jubilee Year of Queen Victoria" Mr. Gladstone writes in the January *Nineteenth Century* much more hopefully than does Lord Tennyson. It was natural that there should be this contest of wits between the statesman and the poet, as much of the legislation which stirred the poet's bile occurred under the inspiration of Mr. Gladstone. The mass of mankind will sympathize with the great Liberal rather than with the great Tory. This article is valuable to all political students as exhibiting the marvelous progress of the English people toward that democracy which Americans believe to be the surest guarantee of liberty and progress. Political students and lovers of historical inquiry will find much to please, stimulate, and satisfy in this paper. Under the quaint title "Bishops and Sisters-in-law," Lord Bramwell discusses the old question, Can a man lawfully marry his deceased wife's sister? In answering the Bishop of Oxford, he shows the hardship and cruelty which the law of England puts upon two persons who have everything to lead them to marry but the existence of the law, and also shows how the present English law upon the subject, which is only maintained by the influence of the House of Lords, puts a premium upon social misconduct. Lord Bramwell declares absolutely that there is no prohibition of such a marriage in the New or Old Testament. The law lord seems to have a large advantage in this article over the spiritual lord. The question has little interest for America, where such marriages have been from time immemorial permitted, beyond the illustration which the discussion gives of the curious conservatism of the English clerical mind. It is a very singular fact that some of the English colonies do not accept the English prohibition of marriage with a deceased wife's sister, so that such a marriage is legal in the colonies of the British crown while illegal in England itself; and it is a fact that some eminent persons have temporarily emigrated in order to be married under colonial law and have suffered very little if any social disadvantage from that fact at home.

George J. Romane seems to be the accepted heir of a large part of Mr. Darwin's intelligence and scientific influence. His paper on "Physiological Selection" in this number is a defense of the hypothesis which the author presented to the Linnæan Society, which conveyed an additional and important suggestion on the origin of species, and to which he gave the title of "Physiological Selection." It was put forward as a hypothesis requiring a long and arduous work of verification. The author has learned that there is no bigotry more intense and persistent than scientific bigotry, for the storm of attack and criticism has been visited upon him, with the result that he thinks more highly than ever of the proba-

lility of the suggestion. The underlying facts which led the author to assert the inadequacy of natural selection form three distinct heads of evidence: the inutility to species of a large number of their specific characteristics; the general fact of sterility between allied species; the swamping influence upon even useful variations of free intercrossing with the parent form. Those who study this paper will see that the objections which have been raised by theologians with regard to Darwin's theories find unexpected re-enforcement from one who accepts those theories so far as the facts warrant.

The second article of Bishop Dudley, of Kentucky, on "Why I am a Churchman," in the December *North American*, abundantly illustrates the difficult position in which those are placed who undertake to defend the authority of a Church which encourages mutually destructive doctrines. Truth is liberal only as it allies itself to all other things which are true, but truth is exclusive toward all things which are false. We have long been astonished at the ignorance of men who claim by their very position to be intelligent, and never more so than to find this writer using such a sentence as this: "No confession is demanded by the Protestant Episcopal Church in the secrecy of the confessional box or in the noisy excitement of the class-room." There has never been a time in the history of Methodism when the class-room has been held to be in any sense a confessional, or when confession has been invited or even approved, and yet we suppose for some generations men who are filled with the bigotry of indifference will be making that assertion. It seems a strange thing also that one in the eminent position of a Christian bishop should call attention to the fact, as a merit in his Church, that neither in the liturgy nor in the Articles is there presented any theory of the nature and operation of the Holy Sacrament; and it is absolutely certain that a view of the holy sacrament which makes it substantially the Roman mass cannot be true if it can also be taught that it is a solemn memorial whose value to the recipient is wholly dependent upon the religious state of the communicant. Both these views cannot possibly be true, and it is no merit in a Church to allow the two views to exist side by side with their corresponding practices. One is exclusive of the other. Quoting from the work of Rev. Herman R. Timlow on "Divers Orders of Ministers in the Scriptures," we find Bishop Dudley attempting to prove that episcopacy, substantially as it now is, appeared so close to the apostolic times as to create an assumption that it was created by apostolic authority, and he quotes Drs. Schaff and Fisher and others as admitting the early appearance of the bishop in a place of authority. No one is disposed to discredit these admissions, but they are to be taken only for what they are worth, and it by no means amounts to the doctrine of Apostolic Succession. They simply show that there was a superintending and authoritative office in the Church, sometimes exercised over an individual church or a group of churches, very much as in the Presbyterian Church of to-day the pastoral authority of Dr. John Hall extends over the mother Church and over the mission churches which are sustained by the liberality of his congregation.

But this forms a very flimsy basis for the tremendous structure which is raised upon it by all those who defend the doctrine of Apostolic Succession; and it is plain also from the *Teachings of the Twelve Apostles*—that most unwelcome document to all who maintain the Roman teaching as to the authority of bishops—that in the middle of the second century the churches were exhorted to appoint themselves "bishops and deacons worthy of the Lord," the power of appointing bishops and deacons residing in the church and not in the bishop; and in this same section counsel is given with regard to the measure of respect due to them, which is utterly inconsistent with the idea that their place was already assured and their functions declared. Their service is that of prophets and teachers (see line 280). The injunctions about baptism, prayer, eucharistic service, breaking of bread on the Lord's day, reproof and discipline are addressed to Christians as such, and not to those who receive authority by ordination. Apostle and prophet are the names given to traveling teachers; they are not carefully discriminated. A prophet was not necessarily an apostle; an apostle was a prophet. An apostle might not remain more than two days in one place; a prophet might stay in any community, yet a community might be without a prophet. The eucharist itself is not described. If the Lord's Supper had, as the Romanist and Romanizing ministers declare, from the first the quality of a mass, and if this was, as they claim, the central act of worship, it is impossible that such Christian society as is indicated in the "Teaching" should have been owned and acknowledged, as it plainly was, as a true Christian Church.

The literature of the War receives a further addition in this number by the printing of a posthumous military autobiography by General Garfield on his campaign in East Kentucky, which had such large influence in holding that State to the Union. Gail Hamilton, who usually dips her pen in acid, writing of "Heathendom and Christendom," accomplishes a sweeter-tempered paper than is common with her, yet it is not without traces of the old-time pungency. The writer illustrates for the thousandth time the immense difficulties into which thoughtful people are plunged by their Calvinistic education, if not by the survival of their Calvinistic faith.

The January number of this *Review* has very little in it of value beyond the exposition of Swedenborgianism by Rev. James Reed, and the paper by Joseph Hewes on the question, "Are the Heathen our Inferiors?" which last is but a brief letter. The spirit of this letter is generally bad, but some of the statements with regard to the actual teaching of Jesus are forcibly put.

## BOOK NOTICES.

### RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

*Ben-Hur.* A Tale of the Christ. By LEW WALLACE, Author of the *Fair God.* 12mo, pp. 552. New York: Harper & Brothers.

THE romance of *Ben-Hur*, now in the seventh year of its career before the public, must be acknowledged the champion in the "battle of the books." It came forth unheralded—a story located in the Jewish-Roman world about the time of Christ—the work of one who, though not unknown as a patriot-soldier, enjoyed no great literary reputation, and it suffered by contrast with the many able and scholarly Lives of Christ recently published, and also by association with such abortions as *The Prince of the House of David*. It was received by the public without any acclaim, and was read by the omnivorous few; but instead of then quickly sinking out of sight and being forgotten, it was read by others, and those of another class, till it became one of the books that one might speak of with the assurance of being understood; and so each year has added to its popularity and to the extent of its sale, till now the old and battered stereotype plates have become so worn and smoothed by over-use—with more than a hundred thousand impressions—that an entire new mechanical outfit has become a necessity.

*Ben-Hur* is the story of a young Jew, born in Jerusalem about the time of our Lord's advent, of one of the principal families of the nation, his father being a man of great wealth, position, and culture, and a favorite of the Roman emperor. But at length, through a concurrence of disasters, the father having perished at sea, the surviving members of the family fell victims to the vengeance of the Roman governor; the mother and daughter were thrown into prison, and the youth of sixteen condemned to the galleys. After three years in that service, having rescued the commander of the fleet from drowning, he became the adopted son of one of the great men of Rome, and was trained in all the learning and arts of his class. Then he appears at Antioch, and finds in the person of a former slave of his father the wealthiest merchant in all the East. Once away from Rome, and in the atmosphere of his ancestral nation, the deathless love of the Jew for his country and race revives in him, and he solemnly devotes himself and all that he has to the rescue of his people from the yoke of the Romans. His connection with Balthasar—one of the "wise men" who brought presents to the infant Christ—and with a rich sheik from the desert opened to him an idea of the intense hatred toward Rome that prevailed through all the East, and also of the earnest expectation of the Jews that the promised Messiah was about to appear to deliver the nation and restore the throne of David. At Jerusalem he heard of a wonderful person who was going out and in among the people—a Galilean, but often visiting Jerusalem—whose teachings and power to work miracles had led many to believe in him as the hoped-for Messiah, and for a

year he mingled with the multitudes that followed the strange preacher, and became convinced that this was, indeed, the "promised hope of Israel." When Christ made his last journey to Jerusalem he followed in the train, having before prepared a vast multitude of Galileans to be on hand in Jerusalem, ready to aid in the proclamation and the coronation of their king. Then follow the scenes of the crucifixion, and the crushing out of the undeveloped rebellion. The last scenes find Ben-Hur a Christian at Rome, using his vast wealth to shield the infant Church by the preparation of the catacombs of St. Calixtus.

The two distinctive literary properties of the writing are its sustained vivacity and its fidelity to nature. The former is all-pervading and perhaps somewhat in excess, for except the very first scene, when the three wise men meet in the desert to begin their journey to Jerusalem, there is no time of quiet, or scene of idyllic loveliness. It is said that the author had never visited any of the places which he describes so graphically, and with such remarkable fidelity to the minutest details. Some of the descriptions are to the last degree exciting, and often, indeed, terrible, but every-where is—half-hidden indeed, but still a real presence—the demon of revenge, rising up against the destroyers of his father's house, and against Rome as the tyrant power that was grinding the people of God under its iron heel; and while the reader must sympathize with the hero of the tale, the sympathy itself becomes not only painful, but also hateful.

The Jewish misconception of the character of the kingdom which the Messiah was to set up is well illustrated in the ruling thoughts and purposes of Ben-Hur and his purposed action at Jerusalem; while the true and spiritual side is brought out in the words of old Balthasar, who declared that the new King of Israel would not set up his kingdom by the sword. This Ben-Hur himself came at length to understand, and also himself consciously experienced the power of that kingdom in his own character and life. At this point the author's early training and his later associations with spiritual and evangelical Christians served him a good purpose, and one is ready to ask whether it can be possible that one could so accurately indicate the facts and phenomena of the Christian life without some personal knowledge of them. We once asked that question respecting the author of *Adam Bede*, while as yet the identity of George Eliot was unknown, and the facts of the case when ascertained justified our suspicion; so we suspect that the author of *Ben-Hur* has learned the nature of the strange transformation that passed upon the character of his hero, either from personal experience or from observations made at very short range.

*Old Faiths in New Light.* By NEWMAN SMYTH, Author of "The Religious Feeling." Revised Edition. 12mo, pp. 391. New York: Charles Scribner's Sons.

Dr. Newman Smyth's "Old Faiths in New Light," issued some years ago, was the signal-gun that brought on the conflict now in progress concerning the "New Theology" or "Progressive Orthodoxy," which has

accidentally found a central location at Andover Theological Seminary. The interest awakened by the discussion has caused the first edition of the book to become exhausted, and accordingly a new one is now issued, slightly enlarged and modified, but substantially the same as before. That the school of theologians represented by Dr. Smyth have broken away from their ancestral positions is well; nor is it strange that when loosed from their moorings they should occasionally drift upon shoals, although their general tendency may be from worse to better. It is good to get out of the old ruts of opinions, and to employ improved methods of thinking; it is especially so to occasionally re-examine the grounds of one's convictions—and yet the process is not wholly without peril. Even Dr. Smyth and his friends are experiencing both of these results. Let all who would study up the subject read this volume.

*Lectures, Chiefly Expository, on St. Paul's Epistle to the Philippians.* With Notes and Illustrations. By JOHN HUTCHISON, D.D. 8vo, pp. 317. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

This is an exceedingly pleasant book to handle, for it is not too heavy to hold in the hand while reading, and the paper and typography are such as to make the reading pleasant, even for weak eyes and in a dim light. The matter, too, is alluring, for it is learned without pedantry, and devout without narrowness or acridity. There are here twenty-four lectures, not long, of course, as the size of the book shows, each employing and expounding, with "improvements," a paragraph of the epistle, and, all together, pretty fairly taking in the whole substance of the document. The matter is good—plain, forcible, evangelical truth, filled with the unction of grace, yet learned, critical, and eminently doctrinal in either sense of that term. The author is somewhat known by his two formerly published works of much the same character with this—a *Commentary on the Epistles to the Thessalonians*, and another on *Our Lord's Messages to the Seven Churches of Asia*. He has also contributed pretty liberally to some of the better class of religious periodicals. This will be a worthy companion to those, and the whole will prove helpful to devout and teachable readers.

*The Parables of Our Saviour Expounded and Illustrated.* By WILLIAM M. TAYLOR, D.D., LL.D., Pastor of the Broadway Tabernacle, New York. 12mo, pp. 445. New York: A. C. Armstrong & Son.

The parables delivered by Christ are an unfailing fountain of the very best style of spiritual instruction. They have been expounded and applied, and their teachings "improved" by many hands, and no doubt they will continue to afford matter for religious teaching in all the future, for what may have been before said does not supersede what may still be further set forth. The author of this volume is well known as one peculiarly adapted to this style of writing; and although he has heretofore written and published many excellent works, it may be doubted whether any other has been better than this. It will prove an excellent Sabbath companion for the Christian deprived of the privileges of the sanctuary.

*The Mosaic Origin of the Pentateuchal Codes.* By GUARDUS VOS, Fellow of Princeton Theological Seminary. With an Introduction by Professor WILLIAM HENRY GREEN. 12mo, pp. 263. New York: A. C. Armstrong & Son.

This work, we are told, was first prepared as a thesis in competition for the Hebrew fellowship at Princeton, and was accepted as entitling its author to the place to which he aspired. It is simply a restatement in concise forms of the chief arguments that have been offered in answer to the destructive criticism of Graf, Wellhausen, and Kuenen, and reproduced in English by Robertson Smith. A pretty full epitome of the whole argument is given; the learning and the force of the opposers are conceded, and the whole subject is discussed as if something may be said on both sides; and, while the writer succeeds in the defense of all that is really valuable in his position, yet he yields not a few points that were held by the older class of biblical scholars. This volume has the advantage of giving the gist of the whole argument in a form so condensed that it may be available for others besides specialists. No doubt this whole subject will have to be re-examined and largely restated; some indefensible outposts will be given up, but the citadel will stand sure.

*The Transfiguration of Christ.* By FRANK WAKELEY GUNSAULUS. 18mo, pp. 267. Boston & New York: Houghton, Mifflin & Co.

A volume made up of eight chapters, or meditations, built up about the facts and incidents of the Transfiguration. There is a fair display of biblical learning, but not much to enhance the stores of exegesis, or to illustrate biblical truth and doctrine.

## HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*Essays, Reviews, and Discourses.* By DANIEL D. WHEDON, D.D., LL.D., Author of *The Freedom of the Will*, etc. With a Biographical Sketch. Edited by his son, J. S. WHEDON, M.A., and his nephew, D. A. WHEDON, S.T.D. 12mo, pp. 352. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

*Statements: Theological and Critical.* By DANIEL D. WHEDON, D.D., LL.D. 12mo, pp. 400. (Same Editors and Publishers.)

At the close of Dr. Whedon's long and fruitful literary career, which was so soon followed by his decease, his surviving friends, and both the Methodist and the general public, had a right to expect that a selection from his multifarious writings, scattered so very widely in periodical and other temporary publications, would be made, and put in a permanent form. We accordingly urged the performance of that service upon the members of his family, whose well-known fitness for the work was a sufficient guarantee that if undertaken by them it would be well done. The accomplished results are seen in the two handsome volumes whose titles are given above. Of the skill and ability displayed by the editors much might be justly said. We will, however, only remark that their rather difficult and delicate task seems to have been performed with both tact and judgment, judiciously and conscientiously. The prefixed "Bio-

graphical Sketch," covering nearly fifty pages, is executed in good taste, sufficiently full, moderately eulogistical, but not unduly laudatory.

The first volume is largely made up of Dr. Whedon's more extended discussions of philosophical, theological, and ecclesiological themes. The first class are distinctly Christian, in opposition to the falsely so-called "liberal" philosophy of the day, which is, however, virtually non-theistic and agnostic. The theological portions are, for the most part, moderately polemical, and designed, to set forth and defend Arminianism as opposed to Calvinism. The essays on ecclesiastical subjects are mostly devoted to the statement and defense of the author's views respecting Church polity, and especially that of the Methodist Episcopal Church.

The second volume is more diversified in the subjects discussed, and also less systematically elaborated, and the pieces are generally much briefer and more compactly written. The matter has been gleaned, for the most part, from the editorial remarks scattered through the successive issues of the *Methodist Quarterly Review*—often from "Book Notices"—made during the twenty-eight years of the author's editorship of that publication. The work devolved upon the editors in making up this part of the work was one of peculiar difficulty, in respect to the including and excluding of portions of the over-abundant material from which the selection was to be made; and while some may think that they have occasionally erred in both directions, the impartial reader, if competent to judge in the case, will find much less to censure than to approve in the performance.

Dr. Whedon was a man of decided opinions, and he always had the "courage of his convictions;" and, because he possessed the ability to state his positions very clearly, he seldom failed to make manifest his slightest variations from his readers' preconceptions, so many times bringing him into intellectual antagonisms. He was especially inexpert in respect to the convenient indefiniteness of conception and exposition in which others have excelled—and which is not altogether an unmixed evil; neither in framing our own system of beliefs, nor especially in formulating a concord of opinions for associate bodies, in the form of "confessions."

The editor of a denominational "review" becomes, by virtue of his position, an expositor of the distinctive opinions and views of his denomination on all doctrinal and ecclesiastical matters, according to his conception of them, and Dr. Whedon was not the man to hesitate in respect to the responsibilities of his position. He found himself forced into a kind of championship of Methodist theology, in defending which he was often called to define it; and just here was the peril of the proceeding. He was an Arminian, as are all Methodist theologians; but there are Arminians and Arminians, and, with his peculiarly logical habits of thinking, Dr. Whedon was pretty sure to follow out the first postulates of his system to possibly perilous results. He accordingly developed a sub-species of philosophic theology differing in some important points from that taught in the usually accepted standards of Methodist theology. These views he presented very clearly and defended with both skill and force; and while probably

they will not be of long continuance, yet they are well worth one's study, if for nothing else than as specimens of theological philosophizing.

He also became the champion of a specific form of Methodist ecclesiasticism in respect to the nature of the Methodist episcopacy. How thoroughly he elaborated his views on that subject, and how he had a not inconsiderable following, for a time, is well known; and his literary executors have done the right thing in perpetuating his discussions in these volumes. But that either he failed to convince the Church generally of the correctness of his peculiar views, or else the conviction ran its course and died out while he was yet at his desk, is seen in the fact that, just as his official term was ending, the General Conference, by its formal action, asserted another and incompatible theory of its episcopacy.

All through the twenty-eight years of the *Review* while conducted by Dr. Whedon are found usually brief, but always incisive, remarks and suggestions upon one and another subject in the domain of Christian eschatology. The destructive madness of the Millerite "craze" (1840–45) called his attention to the subject of the Second Advent and the Millennium, and led him to publish his strong arguments in opposition to all specifically chiliastic views. In his view the millennium cannot be brought in until the Gospel shall have prevailed over all the earth, and then its period will not be bounded by such lines as are constructed by a literal and mathematical interpretation of a single and not-well-understood passage in the Bible. His discussions of this class of subjects, filling the last fifty pages of the second volume, are able and ingenious, and always reverent and deferential to the traditional beliefs; but their careful consideration will be likely to leave the impression that the last words have not yet been spoken.

For more than fifty years Dr. Whedon was a living, active force in the thought of the age, and especially so in Methodism, to whose interests he devoted his best energies with unfaltering fidelity. His work will live after him—chiefly in the intellectual and spiritual characters of future generations, but also, it may be hoped, through his writings, to which these goodly volumes make the final contribution.

*History of Mediæval Art.* By Dr. Franz von Reber, Director of the Bavarian Royal Galleries, etc. Translated by Joseph Thatcher Clarke. With 422 Illustrations, and a Glossary of Technical Terms. 8vo, pp. 743. New York: Harper & Brothers.

The revived and growing popular interest in esthetic matters makes the appearance of really learned and plainly written histories of art, as it rose and flourished and decayed in former times, especially acceptable. Such a work is that now before us, which undertakes to trace the progress of the three principal forms of artistic production—painting, sculpture, and architecture—downward from the fall of the Roman Empire. Although that great catastrophe seemed to extinguish the light of former times, yet it is plain that the beginnings of Christian art were survivals of that of the Græco-Roman civilization. The Byzantine variety possessed

a kind of derived individuality of its own, which, however, never became naturalized in western Europe, nor did the Saracenic. To the present time painting, and still more sculpture, are largely affected by the classical models of Greece and Rome, and even architecture has all along felt their influence. Germany alone, of all the nations of Europe, seems to have produced original forms of art.

Christian art began in the Catacombs, and after those examples its development in the forms that still survive was slow, and very much interrupted, until its revival in Germany during the ninth and tenth centuries. But, still, German art was itself a revival of the ancient types with important modification as to its details. Its nearest approach to something really original, and that which is intrinsically its best production, is the Gothic ecclesiastical architecture.

The work before us is able, and sufficiently full for its purpose; but the author's stand-point makes it essentially a German work, treating nearly exclusively of German art, with but scant notices of that of other countries of the Continent, and almost none at all of that of England—which country, however, has not contributed much that was original to the domain of art. To all who really love the subject this volume will prove an acceptable companion as well as a worthy instructor; and it is itself a worthy contribution to the literature of art adapted to popular use.

*The Provinces of the Roman Empire, from Cæsar to Diocletian.* By THEODORE MOMMSEN. Translated, with the author's sanction and additions, by WILLIAM P. DICKSON, D.D., LL.D., Professor of Divinity in the University of Glasgow. With Maps by Professor KIEPERT. Two Volumes. 8vo, pp. 397, 396. New York: Charles Scribner's Sons.

Mommsen's *History of Rome* was issued nearly thirty years ago, and having been read and approved by two generations of scholars and general readers it has come to be recognized as a classic. It has, however, been felt that the work was incomplete because of the want of sufficiently full accounts of the affairs of Rome in the provinces, which, during the period of the empire, constituted such a very considerable part of the imperial domains. And now the veteran author comes forward with the needed complementary matter, prepared with the same painstaking and conscientious regard for the truth of history which distinguished the earlier work. The first volume is devoted to the European Provinces, the Italian Frontier, Spain, Gaul, Germany, Britain, the Danubian Provinces, Greece, and also "Asia." In the second volume are accounts of the Parthians, Syria and the Nabathæans, Judea and the Jews, Egypt, and the African Provinces, that is, Numidia and Mauritania.

These local histories sometimes present episodes of the most interesting kind, and because they often touch upon matters that affect our own times, from both religious and social relations, and also since in them are found the germs of modern ideas and institutions, their study becomes peculiarly interesting; and to these latter classes of subjects the author devotes no less attention than to political and military affairs. The work

is one with which no student of Roman history, nor indeed of later European history, can afford to be unacquainted, and these volumes will form a valuable accompaniment to the author's larger and wider work, with which they are made to conform in their material make-up.

*Appleton's Cyclopædia of American Biography.* Edited by JAMES GRANT WILSON and JOHN FISKE. Vol. I. Aaron—Crandall. Imperial 8vo, pp. 768. New York: D. Appleton & Co.

Something of the character indicated by the above title has long been a felt want, and we are glad that the preparation and publication of such a work has fallen into good hands. The editors are well known as at once men of wide general information and adept writers of personal sketches; and behind these, unseen by the public, is also one whose skill in book-building gives promise of good results. The plan contemplates the widest comprehension of subjects, so that the name of every person who has become conspicuous in any pursuit or calling, or achieved even a local reputation, shall appear in its pages. This fullness, of course, necessitates great brevity, and allows room for only the merest record of the chief facts of individual history, and yet it is remarkable how much may be said in so few lines. In its form and material make-up, the volume in hand is very nearly the same with the volumes of the *New Cyclopædia*, and altogether has an attractive appearance. The work will prove invaluable to all who have to do with names and dates and special facts in any department, and in no place will it be more acceptable than in an editorial office. As a personal remark, by which to do justice to all parties, it is only proper that we should say that the really excellent sketches of Bishops Coke, Asbury, and Andrew found in this volume were prepared by another hand than that to which the preparation of articles on Bishops of the Methodist Episcopal Church has been assigned.

*The Midnight Sun.* The Tsar and the Nihilist. Adventures and Observations in Norway, Sweden, and Russia. By J. M. BUCKLEY, LL.D. Illustrated. 8vo. pp. 376. Boston: D. Lothrop & Co.

Traveling in foreign lands is a valuable means of instruction to the individual, and in a greatly less degree the records of travel may be made valuable to their readers; and, because they constitute an easy and pleasant kind of reading, they are usually appreciated beyond their relative merits. Dr. Buckley wisely selected a route not already rendered familiar by the reports of annual multitudes of tourists—regions sufficiently known to render them points of interest, and yet so far unknown that further information is gladly accepted. His methods of examination and inquiry brought him an amount of knowledge of the things seen and heard quite beyond what would be gained by the average tourist. His statements appear also to be based upon the best of foundations—his own observations, or else information gained upon the spot. The descriptions of scenes and places in Russia are especially valuable because the subject is quite the opposite of hackneyed, and they will tend to whet the appe-

tite for a fuller study of the subject. The revelations respecting nihilism may be valuable as well as curious, but, like disclosures from masonic lodges or star-chamber courts, all such must be accepted as possibly correct, and probably, at best, mixed.

*History of the Irish Presbyterian Church.* By Rev. THOMAS HAMILTON, M.A. 12mo, pp. 192. New York: Scribner & Welford.

A series of "Hand-Books for Bible Classes and Private Students" has been in course of publication for several years past by T. & T. Clark of Edinburgh, with Rev. Marcus Dods, D.D., and Rev. Alexander Whyte, D.D., for editors; and these publications are sold in this country by Scribner & Welford. The books are chiefly devoted to religious and Church subjects, history, theology, and biblical learning, condensed into small volumes, but very full of matter. That now in hand is of their best: clearly and ably written, and as little affected by partisanship as the case will allow; for every thing Irish seems to be tinged with partisanship. The record is certainly a noble one, and the work is honorable to all concerned.

*A Short History of Parliament.* By B. C. SKOTTOWE, M.A., New College, Oxford. 12mo, pp. 345. New York: Harper & Brothers.

The history of the British Parliament is substantially the civil and political history of the nation for the last six hundred years. The rapid sketch here given must necessarily exclude all details, and yet, by a judicious course of selections and exclusions, it is a somewhat comprehensive record of the development and growth into a kind of autocratic omnipotence of the freest and ablest deliberative body in the world. The sketch here given is well adapted to the use of the many intelligent readers whose occupations forbid the complete mastery of so broad a subject, but who still desire to know something respecting a body of so much general interest. The book is well written, and quite fair to all parties though not without clearly marked predilections. A good book for schools or for private study.

*Sir Philip Sidney.* By J. A. SYMONDS, Author of *Sketch of Shelley*, etc. 12mo, pp. 186. New York: Harper & Brothers. (Mr. John Morley's *English Men of Letters.*)

The name of Sir Philip Sydney is accepted as a synonym for *chivalry* of the purest and noblest style. He was of a noble family, highly educated, learned in the literature of his times, and himself gifted as a writer of both prose and verse, a courtier and a soldier, a man of unspotted morals and of simple but earnest Christian character, and his death while yet a young man, among such peculiar conditions, has caused his name to come down to our time enveloped in a bright glamour which seems to endure through all changes. The volume here given is only a brief *résumé* of the principal events in Sidney's career, with a hasty review of his times and an estimate of his character. The often told story of his affair with the wounded soldier, after the battle at Zutphen, where Sidney received his own fatal wound, which Motley makes out to be apocryphal, is here repeated without any suggestion of want of trustworthiness.

## LITERATURE AND FICTION.

*Locksley Hall, Sixty Years After.* By ALFRED, LORD TENNYSON. 16mo, pp. 44. New York: Harper & Brothers. (Harper's Handy Series.)

As every body who pretends to keep pace with the literature of the present and the recent past may be supposed to know all about "Locksley Hall," as it came forth to the parents and grandparents of the present generation, so it is safe to assume that the same persons have not failed to familiarize themselves with its companion piece of "Sixty Years After," by the same hand. This way of setting old age over against youth, by comparison or contrast, seems to be a favorite fancy with some authors. We have a memorable case of the kind in Bryant's "Thanatopsis," written at eighteen, and his "Flood of Years," nearly sixty years later. The two cases of Bryant and Tennyson are, indeed, very much alike in respect to the time of life of the two authors when the two several poems of each were produced, but they have this remarkable difference: that in the case of the former the boy was sadder and less hopeful than the old man, while in the latter the gay and hopeful aspirations of early life are sadly clouded, and the present is embittered, by reason of the discovery of the fallacious character of early anticipations, while old age seems to be only faintly illuminated with hopes of the hereafter. If Bryant's death-song comes very far short of the tone and tune of the ninety-first psalm, this of Tennyson is a veritable *threnody*, and is all through attuned to the key of Ecclesiastes. Both are Christian—each in its own way—but neither of them makes any very near approach to the real Christian's assurance and joyful hope of immortality; and, while hope prevails in the former, in the latter despondency predominates.

The appearance of this poem suggests a further comparison between its author and another Englishman who is also almost exactly his coeval—the statesman, sage, and scholar of Hawarden. Gladstone and Tennyson are strictly contemporaries, and both of them are eminently representative Englishmen of the nineteenth century. They began active life at nearly the extreme opposite sides of the prevailing thought and opinions of their age and country; but while the former, who dwelt at first in an atmosphere of aristocratic exclusiveness, has tended steadily toward the developing spirit of the age, with ever-increasing confidence in God and hope for humanity, till now he is characteristically the liberal leader of his times, the latter has gone further and further in the opposite direction, till again the two stand, as at the beginning, face to face, each having gone round the half of the circle. Gladstone the commoner, who proudly refused to become a lord by royal patent, with his party in the minority in Parliament and his cause helplessly in abeyance for the time being, is still buoyant with hope for man as man, and for the whole race, because he believes in God—or, as Faber voices it, "Since God is God, the right must win;" because with him

> "To doubt would be disloyalty,
> To falter would be sin—"

and is satisfied to await the ripening of his purposes. Tennyson, having become a lord by royal favor, looks out upon the world and thinks he sees every thing going to the bad. The "vanity of vanities," of the pseudo-Solomonic "preacher," rings out with almost interminable variations in this new "Locksley Hall." All of Johnson's "Vanity of Human Wishes" re-appear with increased force and piquancy, and with illustrations in proof drawn not so much from individual examples as from the distinctively revolutionary tendencies of the times. Before his eyes "Celtic Demos rises a demon;" "chaos" and "cosmos" seem not to be discriminated, and the extension of the franchise is stigmatized as the "sovereignty of the plow;" and this whole career of ruin—its cause, its process, and its results—are at length sketched in a single ringing distich, that tells what "Progress" is about:

> "Bring the old dark ages back without the faith, without the hope,
> Break the State, the Church, the throne, and roll the ruin down the slope;"

and while lamenting the loss of the old art and beauty, "Poor old Heraldry, poor old History, poor old Poetry," he casts himself into the chaotic mass, with

> "Poor old voice of eighty crying after voices that have fled,
> All I loved are vanished voices, all my steps are on the dead."

This may be all very natural, and because it is true to one aspect of nature, though as a whole it is essentially untruthful, it has certain poetical capabilities. Still, the man of fourscore whose mind dwells among such scenes is truly pitiable. It is a noticeable fact that faith in God, with its resultant hopefulness, is usually attended by faith and hope in respect to humanity; while, on the contrary, doubt and uncomfortable forebodings nearly always apply alike, in the same person, to both worlds.

## MISCELLANEOUS.

*What Shall We Do with the Sunday-School as an Institution?* By GEORGE LANSING TAYLOR, D.D. Square 16mo, pp. 46. New York: Wilbur B. Ketcham. 30 cts.

The great value, and indeed vital importance of Sunday-schools, as a department of church work second only to the preaching of the word, justifies the frequent and careful re-examination of its methods, and also all judicious attempts to harmonize these with the other forms of church activities. And that consideration is a sufficient apology for the appearance of this little book. Free discussion does not injure any really good cause, and even a little fault-finding, if done in the right spirit, may be quite the opposite of harmful. We therefore welcome this essay of Rev. Dr. Taylor as timely and calculated to do good. The controlling thought, that the Sunday-school should be made and considered an integral part of the Church's work, and not a somewhat separate auxiliary, is good and very important; but since it is not entirely so, the practical question may be

whether it is not better to endure existing infelicities rather than adopt or attempt to execute measures that must call for radical changes. The faults and causes of weakness in the Sunday-school as it is are at once obvious and formidable; but still the work it does is incalculably valuable, and for that reason only headlong reformers will consent to see it very much changed until it shall be shown that an alternative scheme is prepared, and ready for immediate use, which shall surely obviate the present infelicities of method without endangering any real excellence. On all these points this essay will prove helpful by what it suggests not less than what it declares.

*The Life of Christ in the World: Sermons.* By Rev. Arthur Brooks, Rector of the Church of the Incarnation, New York. 12mo, pp. 360. New York: Thomas Whittaker. Price, $1 50.

These are carefully written discourses—twenty-five in number—on themes such as thoughtful persons like to dwell upon. The "Life of Christ" here spoken of is not the physical and visible life in which he was known in the days of his incarnation, but his inward, spiritual life, that lives on especially in the hearts of his people. This is indicated by the titles of some of the sermons, as, "The Message of Christ to the Conscience," "God the Power of Man's Social Life," "The Sifting of Life," etc. The tone and spirit are good and wholesome, the composition is suitable to the character of the work; and though, while in the form of sermons, they have largely the character of elaborate essays, that fact is not against them.

*The Anatomy of Negation.* By Edgar Saltus. 12mo, pp. 226. New York: Scribner & Welford.

To deny is the least difficult of all mental processes, and often it requires the best efforts of the strong and wise man to effectually antagonize the cavilling of a fool. It is for that reason that mere negation is found to be so tenacious of life, and that defenses of whatever is positive must be wrought out by well-sustained arguments. The author of the little volume named above undertakes the task of showing what has been the history of negativism in religion in all the past, and to demonstrate its identity in its ever-changing forms. And yet under most systems of negation there has lurked a modicum of truth, which has given a measure of stability to the superimposed falsehood. The rapid sketch of religious untruth, extending from Buddha to the latest time, will serve to illustrate the futile efforts of human reason untaught by the Higher Reason to attain to the truth, and the indestructibleness of the persuasion that there is reality in that for which souls instinctively yearn.

*The Life of Rev. John Wesley, A.M.* Written from a Spiritual Stand-point. With five Illustrations. By Rev. Edward Davies, Author of the *Life of Bishop Taylor*, etc. Introduction by Dr. Charles Cullis. 18mo (paper), pp. 261. Holiness Book Concern, Reading, Mass.

Wesley's biography seems to be an inexhaustible resource for religious instruction and edification. The number of his Lives is "legion." This one may be read with profit.

*About Money and Other Things.* A Gift Book. By the Author of *John Halifax, Gentleman.* 12mo, pp. 234. New York: Harper & Brothers.

The author of *John Halifax* is one of the characters who will not get out of the way; so, though she is remembered by a few as the friend of "auld lang syne," she still persists in making herself heard, and the people like to hear her. The present volume is made up of reprinted articles. That "About Money" is only one of ten, of about equal length. They are good, well-written, and readable.

*Some Problems of Philosophy.* By ARCHIBALD ALEXANDER, Professor of Philosophy in Columbia College. 16mo, pp. 170. New York: Charles Scribner's Sons.

There are known to be not a few problems in the realm of metaphysics which have been recognized by thinkers in all ages, but which are now as far from settlement as when they were first propounded. More than a dozen of these, including the most celebrated, are discussed in this little book with a good share of acuteness, and with the usual results, or, rather, lack of results. The exercise of such studies is wholesome, though the game is much like that of battledoor and shuttlecock.

*Morning Family Prayers for a Year.* Founded on Select Passages of Scripture from the Old and New Testaments. By J. R. MACDUFF, D.D. 12mo, pp. 598. New York: Robert Carter & Brothers.

Written and printed forms of prayer have a place in religious and devotional literature. They are valuable for private reading and meditation, and are not to be despised for family use. Ministers might study them as aids to greater fullness and richness in their public exercises; for good praying is scarcely less helpful to the people than good preaching, and some good preachers are not good pray-ers. The prayers that make up this volume are thoughtful rather than worshipful, stately rather than tender, but reverent in tone and suggestive of motives to devotion.

*Haifa; or, Life in Modern Palestine.* By LAWRENCE OLIPHANT, Author of *The Land of Gilead*, etc. Edited, with Introduction, by CHARLES A. DANA. 12mo, pp. 369. New York: Harper & Brothers.

Books on Palestine seldom fail to command a deep and abiding interest, and especially when, as in this case, they are the works of actual observers who unite the keen perceptions of the practiced traveler with the literary skill of the accomplished book-maker. Mr. Oliphant lived among the scenes that he described, and evidently his heart not less than his understanding entered into the descriptions given. The brief introduction by Mr. Dana very handsomely presents the work, without attempting to either anticipate or summarize it.

*True Words for Brave Men.* By CHARLES KINGSLEY, Late Rector of Eversley, etc. 16mo, pp. 246. New York: Thomas Whittaker (Bible House).

It is a good thing to read Kingsley as a mental tonic and stimulus; for there is also a decided dash of the moral element in the draught. This little volume is made up of selections, brief sermons, with not much of the ordinary sermonic form or style. It is a good book, especially adapted to teach the young man wisdom.

*Our Youth.* A Paper for Young People and their Teachers; published every Week. J. H. VINCENT, D.D., Editor. Vol. 2, June 5, 1886, to November 27, 1886. 4to, pp. 416. New York: Phillips & Hunt.

The second volume (bound) of *Our Youth* continues to justify all the commendations that we gave to its predecessor six months ago; and some of the betterments we then suggested seem to find place in increasing degrees as the work grows older. We are glad to learn that it is meeting, in its circulation, with a share of the success that it deserves.

*From the Forecastle to the Cabin.* By Captain S. SAMUELS. Illustrated. 12mo. pp. 308. New York: Harper & Brothers.

This is said to be no fiction, but a genuine life-sketch of a remarkable man who actually accomplished the transition indicated in the title. It is quite well written, is full of force and vivacity, and shows its hero to have been a real man. But the story of his boy-life was quite the opposite of commendable, and the work as a whole is not without its exceptionable features.

*The Last Week with Jesus.* By T. J. MCCONNELL, A.M. 18mo, pp. 219. Nashville: Southern Methodist Publishing House.

The subject of this little book has been often treated, but it is always fresh, and cannot be exhausted or rendered insipid. The story of those eventful days is here rehearsed with devout reflections and suggestive meditations, tending to lead the hearts of believers into a qualified form of fellowship with Christ's sufferings.

*Retrospections of America.* 1797–1811. By JOHN BERNARD, Author of *Retrospections of the Stage*, etc. Edited from the Manuscript by Mrs. BAYLE BERNARD. With Introduction and Notes. 12mo, pp. 380. New York: Harper & Brothers.

A collection of decidedly lively sketches of the celebrities of the American stage of three quarters of a century ago,—now forgotten.

*Out of the Toils.* By JOHN W. SPEER, Author of *Grace Winslow*, etc. 12mo, pp. 389. New York: Phillips & Hunt.

HARPER'S HANDY SERIES. (Latest Issues.)—110. *Britta.* Illustrated. By GEORGE. TEMPLE. — 111. *A Child of the Revolution.* By the Author of *Mademoiselle Mori.* Illustrated. — 112. *A Strange Inheritance.* By SKENE. — 113. *Lockesley Hall, etc.* By TENNYSON. — 114. *Regimental Legions.* By J. S. WINTER. — 115. *Yeast.* By CHARLES KINGSLEY. — 116. *Cranford.* By Mrs. GASKELL. — 117. *Lucy Crofton.* By Mrs. OLIPHANT. — 118. *Mignon's Secret, and Wanted—A Wife.* By J. S. WINTER. — 119. *Samuel Johnson.* By LESLIE STEPHEN. — 120. *Edward Gibbon.* By J. C. MORISON.

HARPER'S FRANKLIN SQUARE LIBRARY. (Latest Issues.)—559. *John Westcott.* By JAMES BAKER. — 560. *The Girl in the Brown Habit.* By Mrs. EDWARD KENNARD. — 561. *Dorothy Forster.* By WALTER BESANT. — 562. *Devon Boys.* By GEORGE MANVILLE FENN. Illustrated. — 563. *A Near Relation.* By CHRISTABEL R. COLERIDGE — 564. *Elizabeth's Fortune.* By Miss BERTHA THOMAS. — 565. *Gladys Fane.* By T. WEMYSS REID. — 566. *The Fawcetts and Carods.* By SAIMATH. — 567. *Jess.* By H. RIDER HAGGARD. — 568. *Springhaven.* By R. D. BLACKMORE. Illustrated. — 569. *The Merry Men, Will o' the Mill, Markheim, Thrawn Janet, Olalla and The Treasure of Franchard.* By R. L. STEVENSON. — 570. *Kidnapped, The Strange Case of Dr. J. Jekyll and Mr. Hyde, and Treasure Island.* By R. L. STEVENSON.

1 4581